A CLOUD OF WITNESSES; OR, THE Sufferers Mirrour,

Made up of

The SWANLIKE-SONGS, and other CHOICE PASSAGES of several MARTYRS and CONFESSORS to the end of the Sixteenth Century, in their Treatises, Speeches, Letters, Prayers, &c. in their Prisons, or Exiles; at the Bar, or Stake, &c.

Collected out of

The Ecclesiastical Histories of *Eusebius*, *Fox*, *Fuller*, *Clark*, *Petrie*, *Scotland*,

And Mr. *Samuel Ward*'s Life of Faith in Death, &c. and Alphabetically disposed.

By *T. M.* M.A.

The second Part.

Deut. 32. 7. *Remember the dayes of old, consider the years of many generations: ask thy Father, and he will shew thee, thy Elders, and they will tell thee.*

Psal. 44. 22. *For thy sake we are killed all the day long: we are counted as Sheep to the slaughter.*

Phil. 1. 28. *In nothing be terrified by your adversaries*, &c.

London, Printed for the Author, and are to be sold by *Robert Boulter*. 1665.

A brief account of what may be expected in this Collection by a friend to the Author.

READER,

IT *is a comfort* Thetis *gives her brave Son in* Homer, *that though he ſhould be ſhort liv'd, yet he ſhould continue himſelf in the admiration of poſterity. Though theſe bleſſed* Martyrs, *and Saints departed ſought not glory to themſelves, yet they all* obtained a good report, *and their* memory is bleſſed, *whilſt* the memory of the wicked rots, *or which is far worſe) ſtinks. I grant many of them went in a* fiery Chariot *to Heaven; yet thoſe* Mantles *that fell from them may, through the concurs of God, ſo ſpirit others, that they may do worthily in* Ephrata, *though they never arrive to the glory of the firſt* Worthies. *I doubt not but many of them might, by their ſtaying longer in their* houſes of Booths, *have been very beneficial to the World; yet* Sampſon's *violent death was not without profit to the Church of God in pulling down the Houſe of the* Philiſtines:

And therefore I cannot but commend the Essay and elaborate Collections of this Author, *in reviving the Memories of these Ancient Christians.*

It was well observed by Sir Francis Bacon, *That old Wood is best to burn, and old Friends best to trust, and old Books best to read. Hence Scholars set a great price upon an ancient* Manuscript. *Here are old things, men of ancient dayes, and old Books in a new Edition, for thy benefit.*

Here you will not find the fault, that Historians *are commonly guilty of, who, like flattering* Limners, *draw too favourably, or shadow over a wrinckle, and slily forge in some secret grace: Here is an honest Pen modestly, but yet faithfully giving thee an account of Believers, who through much faith, patience, and tribulation entred into the Kingdome of Heaven.*

Here are worthy Patterns *for you to follow; glorious* Copies *for you, who are but Beginners in the World, to write after. They all call upon you so to follow them, as they followed Christ. Here is a* Cloud of Witnesses, *which if you have (with Jesus) in your eye, you will be the better prepared* to lay aside every weight, and to run with patience the race that is set before you.

Man is led by nothing better then by example; *and examples of great Ones are most effectual: Such are these. I know abundantly how this lazy formal Age is ready to look on Scripture-Worthies, as men unimitable; as* Giants, *to whose stature*

they

they despair ever to arrive: But here you may be tolled on in your active and passive obedience, as lazy Travellers will hold out with good Company, which beat the Path before them: Here is no excuse left of frailty, which we are ready to make against obedience; for these presidents in all Ages abundantly testifie, that we frail men, by the power of the same grace of God, may reach to the same perfections. We are too apt in these dayes to think our selves good enough, if we find any worse then our selves; but we should not content our selves to run with the Foot-men, but to excell the best.

I have of late thought it a very high way to growth and perfection, to collect some of the choicest frames of the best Christians, and alwayes set them before us: Blessed be the Lord, this is done to thy hand; and mayest thou reap the advantage of this labour.

Here thou mayest read thy defects in these holy mens excesses, and amend thy self without any diminution to their glory. Here thou mayest receive light from that which dazleth thee, and lustre from that which (at present) ecclipseth thee. When thou considerest what a dastardly, cowardly Spirit is within thee, what an Enemy of the Cross of Christ thou art, here is that which will promote thy shame, that these (under the dawnings of Gospel-glory and grace) should be as bold as Lions, whilst thou art as timerous as an Hare. How do we shrink and tremble, whilst

these were as Rocks *in the midst of the Floods, standing unmoveable when the Winds blew, and the Seas made a noise.*

I heartily wish that the dew of Heaven may fall upon these holy Reliques, *that such a Spirit may attend the Reader as did these, when called before Kings and Rulers for the Name of Christ.*

I heartily wish that these experiments *of Gods presence with his suffering and witnessing Saints, may help thee to trust in God. I know you ought to trust God upon his single Bond, without a Pawn or Pledge of his Power and Faithfulness; but certainly Faith is wonderfully holpen by former experiences in all Ages: and therefore let this* Epitome *of the Book of Martyrs (as to the Martyrs sayings) strengthen thy confidence, and make thee rely on God, as a constant tried Friend. These are all great instances, that* God is seen in the Mount; *that he hath good will to the* flaming Bush; *that he is willing to accompany the Church in the* fiery Furnace. *Say after the perusal of this* Manual, *I dare trust in God in the greatest difficulties; I will take no thought what to answer to the Sons of men, but will believe it shall be given in that hour; I will cast all my care on him; I will assure my self, that as* my tribulations do, so my consolations shall, abound; *he hath been others help, therefore under the shadow of his wings will I rejoyce;* They
Ps. 9. 10. that know thy Name, will put their trust in thee; for thou Lord hast not forsaken them

that

that ſeek thee; Our Fathers truſted in thee: they truſted, and thou didſt deliver them: they cried unto thee, and were delivered: they truſted in thee, and were not confounded. *Here you have Gods former dealings with, and appearings for his ſuffering Saints to publiſh to thee and me, what his future behaviour will be.* What David *ſaid of the* tried ſword, *we may of God much rather*, There is none like it. I have conſidered the dayes of old, the years of ancient times. I will remember the years of the right hand of the moſt High. *Pſal.* 22. 4, 5. *Pſal.* 77. 5, 10.

Moreover in theſe Gleanings *thou wilt ſee the excellency of Chriſt, and the high advantages of Faith, in that the Lord Chriſt is worthy, for whoſe ſake all is to be parted from. Here is the Lord Jeſus rated and valued above all the comforts, contentments, and happineſs of both the worlds: not that theſe were of a* Stoical Apathy, *or prodigal of their blood and lives; onely Chriſt was the* firſt Figure, *and all the world but empty* Ciphers *without him. The eſtimate which their ſouls ſet on Chriſt, did infinitely exceed the rate, which they ſet on any thing elſe: all was but droſs and dung, this is the voice of all theſe Saints departed, Chriſt is not valued* at all, *if he be not valued* above all.

What ſhall I ſay more?

Here you may ſee ſomewhat to ſhoar up the dejected Chriſtians, who may be too much diſcouraged at the low condition of Gods Church: upon reading

reading here ſad. Melancthon *may be contented to let God continue the reins of Government in his own hands; and we may, when even ſinking, learn of* Auſtin; Let the world (*ſaid he*) ſink or ſwim, be ruined or proſper, I will bleſs the Lord that made the world.

Here you may (*in ſhort*) *ſee the* Cavils *againſt the Croſs, blown off to your hand: the objections againſt the Truth abundantly ſilenced. Here you will meet with ſeaſonable* Cautions *againſt unſcriptural* Compliances. *Here caſes of the preſent Age are briefly debated and cleared: and here you may have a* Directory *how to keep your Conſciences inoffenſive towards God, towards the Saints, and towards them that are without.*

But (Reader) *I will not detain thee from enjoying the labours of my Friend. The Lord bleſs them to thee and me. See that thou refuſe not him that ſpeaketh from Heaven, nor theſe, whoſe blood* (*like their Maſters*) *cries againſt their enemies for vengeance; but calls aloud to you to ſtand faſt in the Faith once delivered, and to conſider the end of their Warfare: which that thou mayeſt, is heartily deſired by*

A Cordial Friend to all the

Friends of Chriſt,

S. L.

Swan-like SONGS.

The Second Part.

I.

Jeuville.

Nicholas Jeuville, being condemned to be burned alive, and his tongue to be cut out, the Tormentor putting the Halter about his Neck, said, Praised be God, for I am now counted worthy to be one of the Heavenly Order. Fox, *Vol.* 3. *cont. p.* 6.

Ignatius.

When *Trajan* the *Emperour* returned from the *Parthian* War, and came to *Antioch*, having commanded gratulatory Sacrifices to be offered in every City, he required *Ignatius*, who was Pastour of the Church at *Antioch*, to be present at those Sacrifices: but he before *Trajan*'s face did justly and sharply reprove their Idolatry, for which cause he was delivered by ten Souldiers to be carried to *Rome*. Clark's *first Volume of Lives, pag.* 1, 2.

As he passed through *Asia*, so guarded, he confirmed the Congregations, through every City where he came, preaching the Word of God to them, and giving them wholesome Exhortations. When he came to *Smyrna*, he wrote an Epistle to the Church at *Ephesus*, and another to

the Church of *Magneſia* on the River *Meander*, and another to the Church at *Trallis*.

V. Mella Patrum collect. per F. Rous. *Pag.* 13, 14.

In his Epiſtle to the *Epheſians*. ---- You have heard of my being carried bound from *Syria* for the common Name and Hope. I hope through your prayers I ſhall ſo fight againſt the Beaſts at *Rome*, that through Martyrdome, I ſhall become his Diſciple, who offered himſelf a ſacrifice for us unto God. ---- I do not command you, as if I were any thing; for though I am in bonds for the Name of Chriſt, I am not as yet perfect in Chriſt Jeſus. Now I begin to be a Diſciple. ---- *Oneſimus* himſelf doth exceedingly commend your decent and meet order, and that you all live according to the Truth, and that there is no place for Hereſie among you, and that you hear none farther then *Pag.* 15. he preacheth Chriſt Jeſus in truth. ---- Oppoſe their anger with mildneſs, and their proud brags with humility, and their curſings with praying, and their errors with ſtedfaſtneſs in the Faith. ---- Let us be found in Chriſt Jeſus unto everlaſting life. Without him nothing becomes you: in whom I carry about theſe bonds (ſpiritual pearls) in which I may ſtand advanced by the help of your prayer: of which I alwayes deſire to be partaker, that I may be numbred among the *Epheſian* Chriſtians, who have alwayes in the ſtrength of Chriſt conſented with the Apoſtles. See that you often meet together to give God thanks and to praiſe him; for when you have often met together in the ſame place, the power of Satan is weakened, and his miſchief vaniſheth away by the concord of your faith. The Tree is manifeſted by its fruit, ---- the work of profeſſion doth not now appear, unleſs by the power of Faith we be found to perſevere to the end. It is better to be a Mute, and a Chriſtian, then

then to be Talkative, and no Christian. It is good to teach; but let him that teacheth, do what he teacheth.

In his Letter to the *Magnesians*. ---- It becomes us not onely to be *called*, but to *be* Christians. ---- As there be two sorts of moneys; one Gods, the other the Worlds; so each sort hath its peculiar stamp. Unbelievers have the stamp of the World; Believers in love have the stamp of God the Father through Jesus Christ: through whom, unless our Will be inclined to die after the example of his Passion, his Life is not in us. ---- There is one Christ, then whom, nothing is more excellent. Let all therefore agree as in one Temple.---- Although I am in bonds, I am not to be compared with one of you yet at liberty. I know you are free from pride, and when I praise you I know you even blush.---- *Pag.* 16.

In his Exhortation prefixt to his Epistle to the Church at *Trallis*, he perswades them not to refuse Martyrdome, lest thereby they should lose the hope that was laid up for them. Clark, *Pag.* 2.

In the Epistle it self. ---- I savour many things in God; but I keep my self within bounds, lest I perish by vain glory. Now I am mostly to fear; neither am I to mind those that would puffe me up. They that praise me, scourge me. I do indeed love to suffer; but that I am worthy, I know not. ---- I beseech you (not I, but the love of Christ Jesus) to make use onely of Christian Food, and to abstain from Heresie, a strange Herb. Temporaries embrace Christ, ---- but they are not of the Fathers planting: If they were, there would appear the Branches of the Cross, and their fruit would be incorruptible.---- Rous, *pag.* 16. *Pag.* 17.

In his Epistle to the *Romans*. ---- I, Christ Jesus

his bond-man, hope I may ſalute you, if it be his will, that I may be judged worthy to reach the goal. I have begun well, if, (or O that I may) have grace to take my lot without let. I fear leaſt your love hurt me. I would not that you ſhould pleaſe men, but God, even as you do. ---- Do you labour that I may be ſacrificed unto God, ſeeing the Altar is prepared, that you in love making a Quire, may ſing to the Father in Chriſt Jeſus, that a Biſhop of *Syria* hath been honoured thus to ſet in the Weſt, being called from the Eaſt. It is good to fall from the *World* to *God*, that I may riſe in *him*. ---- Beg onely this for me, that I may be ſupplyed with inward and outward ſtrength, that I may not onely *ſay*, but *will*, and not onely be *called*, but be *found* a Chriſtian. If I be *found* ſo, I ſhall be *called* ſo, even then when I ſhall not appear to
Pag. 18. be a Believer to the World. Nothing viſible is perpetual. The things that are ſeen are *temporary*: thoſe, which are not ſeen, are *eternal*. Chriſtianity is a *work*, not a work of *perſwaſion*, but of *greatneſs*, when it is hated by the World. I write to the Churches, and require of all, that I may voluntarily die for God, if that you forbid it not. I beſeech you, beſtow not upon me unſeaſonable love. Suffer me to be the food for the wild Beaſts, by whom I ſhall enjoy God. I am Gods Corn, when the wild Beaſts have ground me to powder with their teeth, I ſhall be his White-bread. Yea rather cunningly entice the wild Beaſts to be my Sepulcher, and to leave nothing of my body behind them, leſt when I am dead I be found troubleſome to any. Then ſhall I be a true Diſciple of Chriſt indeed, when the World ſhall not ſee even my body. Pray unto God for me, that by theſe inſtruments I may become a ſacrifice unto God. From

Syria

Syria even till I came to *Rome* I fought with Beasts, as well by Sea as by Land, night and day being bound among the cruel Leopards (I mean my Military Guard) who, the more benefits they received at my hands, became so much the worse unto me; but I being exercised and now well acquainted with their injuries, am taught every day more and more to bear the Cross: yet hereby am I not justified. Would to God I might once enjoy the Beasts prepared for me, which I wish also to fall upon me with all their violence, whom also I will cunningly entice, without delay to devour me, and not to abstain from me, as they have from others, whom for fear they have left untouched, and if they be unwilling to it, I will even compell them to fall upon me. Pardon me. I know what is for my advantage. Mr. *Clark* renders it, I know well how much this will avail me. Now do I begin to be a Disciple, seeing I neither regard things visible, nor invisible, so I may gain Christ. Let Fire, the Cross, Skirmishings with wild Beasts, Cuttings, Butcherings or Rentings in pieces, Breakings of my Bones asunder, Manglings of my Members, Bruisings of my whole Body, and the Torments of the Devil (all the Torments that man and the Devil can invent) fall upon me, so that I may enjoy Jesus. The Ends and Kingdomes of this World will not help me. It is better for me to die for Christ Jesus, then to reign over the Ends of the Earth. *What will it profit a man to gain the whole World, and lose his own soul?* I seek him, who died for us, and rose again. Pardon me, my Brethren, be not an hindrance to me, that I may not live; be not unwilling that I should die. Seeing I desire to be Gods, do not gratifie the World. Suffer me to enjoy pure light: when I shall be there, I shall be

Quid mihi utile sit, ego novi.

Et Diaboli tormenta.

be a man of God. Permit me to emulate the ſufferings of Chriſt, my God. Whoſoever enjoyes him, underſtands what I deſire, and will bear with me, when he knows what conſtrains me. The Prince of
Pag. 19. this World would hold me and corrupt my ſoul and will for God. Let none of you help him, but rather help me, that is, God. Do not name Chriſt Jeſus, and love or covet the World. Let not envy dwell in you. ---- Living, but in love with dying, I write unto you. My love is crucified; and there is not in me a fire of love towards any thing of an earthly matter, but living water, and he, that ſpeaks within me, ſaith unto me, *Come unto the Father.* I rejoyce not in corruptible nouriſhment, nor in the pleaſures of this life. I would have the bread of God, heavenly bread, the bread of Life, which is the fleſh of Chriſt, the Son of God, who in theſe laſt times is made of the ſeed of *David* and *Abraham*, and for drink I would have his blood, who is love incorruptible, and life eternal. Be mindful in your prayers of the Church in *Syria*, which inſtead of me hath the Lord for their Paſtor. Jeſus Chriſt alone will take care for it, and your love to him. But I am aſhamed to be called one of that number. Neither am I worthy, ſeeing I am the laſt of them, and an abortive: but through the mercy of God I have obtained, that I may be ſome one, if I can enjoy God.

In his Letter to the *Philadelphians*. ---- Ye children of the Light, flie the dividing of Truth and wicked Doctrines. Follow, as ſheep, your Paſtor. ---- In your concord there is no place for the Wolves to get in. If any one preach Judaiſm unto you, do not hear him. It is better to hear *Chriſtianity* from one that is *circumciſed*, then *Judaiſm* from one that is *uncircumciſed*. If both do not preach

preach Christ Jesus, they are to me Funeral Pillars and Monuments of the dead, upon whom Names onely are inscribed. ---- Where division and anger is, God dwells not. ---- *Pag.* 20.

In his Letter to the *Smyrnæans*. ---- Jesus Christ is truly dead, and truly risen. He hath not suffered onely according to appearance, as some Infidels teach. ---- If these things be done by Christ onely in opinion, I am bound onely in opinion. But why should I deliver up my self unto Death, to the Fire, to the Sword, to Beasts, but that he that is near the Sword is near unto God, he that is present with the Beasts is present with God? I bear all onely in the Name of Christ, that I may suffer with him, he strengthning me, who is made perfect man. ---- What doth it profit me, if any one praise me, and blaspheme my Lord, not confessing him to be clothed with flesh? ---- Your prayer hath reached to the Church of *Antioch*, which is in *Syria*, whence I salute you all, being bound in Gods honourable bonds, though unworthy, being the last of all there, yet made worthy by the will of God, not according to my Conscience, but of the meer grace of God, *&c.* ---- *Pag.* 21.

In one of his Epistles he saith, Truly I did see him (*Christ*) in flesh after his resurrection, and do believe that it is he, *&c.* Clark, *pag.* 3.

He used to say, That there is nothing better then the peace of a good Conscience.

That good and wicked men are like true and counterfeit money; the one seems to be good and is not, the other both seems and is good.

That the Lions teeth are but like a Mill, which though it bruiseth, yet wasteth not the good Wheat, onely prepares and fits it to be made pure Bread.

Let me (ſaid he) be broken by them, ſo I may be made pure Manchet for Heaven.

Other graces are but parts of a Chriſtians armour, as the ſhield of Faith, *&c.* but Patience is the *Panoply*, or whole armour of the man of God.

Joan.

Fox, *Vol.* 3. *pag.* 52. The Lady *Joan*, Queen of *Navar*, who was poyſoned at *Paris* a few dayes before the bloody Maſſacre on *Aug.* 24. 1572. in her ſickneſs ſhe ſaid, I take all this as ſent from the hand of God my moſt merciful Father; nor have I during this extremity, feared to die, much leſs murmured againſt God for inflicting the ſame upon me, knowing that whatſoever he doth, he doth the ſame ſo, as all in the end ſhall turn to my everlaſting good. --- I depend wholly upon Gods providence, knowing that all things are wiſely diſpoſed of by him. ---- As for this life, I am in a good meaſure weaned from the love of it, in regard of the afflictions that have followed me from my youth hitherto; but eſpecially becauſe I cannot live without daily offending my good God, with whom I deſire to be *Pag.* 53. with all my heart. ---- In regard of mine own particular, my life is not dear unto me, ſeeing ſo long as I live in this frail fleſh, I am ſtill prone and apt to ſin againſt God: onely my care is ſomewhat for my children, which God hath given me, becauſe they ſhall be now deprived of me in their young years; yet I doubt not, but although it ſhould pleaſe God to take me from them, that himſelf will be a Father to them, and a Protector over them, as he hath been to me in my greateſt afflictions; and therefore I commit them wholly to his government *Pag.* 54. and Fatherly care. ---- She often uttered theſe words, O my God, in thy good time deliver me from this body of death, and from the miſeries of this

this life, that I may no more offend thee, and that I may attain to that felicity, which thou in thy Word haſt promiſed me. ---- To a Miniſter a little before her death ſhe ſaid, I neither expect Salvation, Righteouſneſs, nor Life from any elſe, then from my onely Saviour Jeſus Chriſt, being aſſured that his onely merit abundantly ſufficeth for the full ſatisfaction of all my ſins, albeit they are innumerable. *Pag.* 55.

Joris.

John Joris of *Aſſahen*, in a Letter of his to his Parents and Friends, a little before his Martyrdome writ thus. ---- Moſt dear Father and Mother, Siſter and Brother, I write here unto you comfortable news, *viz.* That in all my life, I never ſaw any day ſo pleaſing to me, as this is, in which the Lord hath counted me worthy to be one of his Champions, and to ſuffer for his holy Name: for which I give him moſt humble and hearty thanks. ---- Rejoyce with me, I pray you, that God hath now called me to ſo glorious and welcome Marriage Day. O how precious in the ſight of the Lord our God is the death of his Martyrs! Dear Friends, two Prieſts and ſome of the Magiſtrates have ſought to terrifie me with many threats, thinking to turn me aſide from my holy Profeſſion; but the Lord of his great mercy hath given me grace to withſtand them all. I plainly told them, I was not aſhamed of the Goſpel of Chriſt, but would be willing and ready to die in the defence thereof, following my Lord and Maſter Jeſus Chriſt, through all afflictions, to be made Partaker with him at laſt of his eternal joyes in his celeſtial Tabernacle. Wherefore if God ſhall call any of you forth to ſuffer ought for his Names ſake, bear the ſame (I beſeech you) with meekneſs and patience, not declining from the truth Fox, *Vol.* 3. *cont. p.* 37.

truth for fear or favour, to the right hand or to the left, *But fear him rather, who is able to caſt ſoul and body into hell.* The time which God hath lent us to converſe in this world, is but ſhort; and therefore let us begin to abandon the love of this world, with all things therein, betimes, that ſo we may be ready to follow the call of God. Dear Father and Mother, I do take my laſt farewell of you, until we meet together again in the Kingdome of Heaven, where we ſhall partake of that joy that ſhall laſt for ever, all ſorrows, tears, and griefs being wiped away. Be ye not therefore grieved, I pray you, but be patient; for the affliction which is befallen me, is moſt acceptable to me, for which alſo I bleſs and praiſe the Lord.

Jueſon.

Fox, *Vol.*3. *pag.* 386. *Thomas Jueſon*, being preſt to recant, ſaid, I would not recant for all the goods in *London*: I do appeal to Gods mercy, and will be none of your Church, nor ſubmit my ſelf to the ſame. And that I have ſaid, I will ſay it again. And if there came an Angel from Heaven, to teach me any other Doctrine then that which I am in now, I would not believe him.

Juleddo, or *Julitta.*

Fox, *Vol.*3. *pag.* 305. A Servant to a good Gentlewoman telling Mr. *Bradford*, that her Miſtreſs had been ſorer afflicted with her own Father and Mother, then ever he was with his impriſonment. Mr. *Bradford* bid her tell her Miſtreſs, That he had read that day a godly Hiſtory, written by *Baſilius Magnus* of *Juleddo*, a vertuous Widow. She had great Lands, and many children, and nigh her dwelt a Cormorant, which for her godlineſs hated her, and out of very malice took away her lands, ſo that ſhe was fain to goto Law. The Judge demanded of him, why he wrong-

wrongfully with-held theſe Lands from this Woman. He anſwered, he might, becauſe ſhe was diſobedient to the Kings proceedings; for ſhe will in no wiſe worſhip his gods, nor offer ſacrifice unto them. Woman (ſaid the Judge thereupon) if this be true, thou art like not onely to loſe thy Land, but thy Life. Whereupon ſhe ſaid, And is there no remedy, but either to worſhip your falſe gods, or elſe to loſe my Lands and life? then farewell Suit, farewell Lands, farewell Children, farewell Friends, yea and farewell Life too, and in reſpect of the true honour of the everliving God, farewell all. (At the place of her Execution, ſhe exhorted all women to be ſtrong and conſtant; for (ſaid ſhe) ye were redeemed with as dear a price as men; for *Pag.* 306. although ye were made of the rib of the man, yet be you all of his fleſh: ſo that alſo in the caſe and trial of your faith towards God, ye ought to be as ſtrong.

Mr. *Ward* calleth her *Julitta*, and records her Speech thus: We women received not onely fleſh from men, but are bone of their bone, and therefore ought to be as ſtrong in Chriſts Cauſe. Ward, *pag.* 141.

Mr. *Fox* out of *Baſil* tells the Story thus, That when the Judge paſſed Sentence againſt *Julitta*, ſhe ſaid, Farewell riches, and welcome poverty; farewell life, and welcome death. All that I have if it were a thouſand times more, would I rather loſe, then ſpeak one wicked and blaſphemous word againſt God my Creatour. I yield thee moſt hearty thanks, O my God, for this grace, that I can contemn and deſpiſe this frail and tranſitory world, eſteeming Chriſtian Profeſſion above all treaſures. *Vol.* 1. *pag.* 123.

Afterwards, when any Queſtion was demanded, her Anſwer was, I am the Servant of Jeſus Chriſt.

At

At the Stake she said to the women beholding her, Stick not, O Sisters, to labour and travel after true pieiy and godlineſs. Ceaſe to accuſe the frailty of feminine Nature. What? are not we created of the ſame matter that men are? yea after Gods Image and Similitude, are we made as lively as they. Not fleſh onely did God uſe in the Creation of the woman, in ſign and token of her infirmity and weakneſs, but bone of bones is ſhe, in token that ſhe muſt be ſtrong in the true and living God, all falſhoods forſaken, conſtant in faith, all infidelity renounced, patient in adverſity, all worldly eaſe refuſed. Wax weary (my dear Siſters) of your lives, led in darkneſs, and be in love with my Chriſt, my God, my Redeemer, my Comforter, which is the true light of the world. Perſwade your ſelves, or rather the Spirit of the living God perſwade you, that there is a world to come, wherein the Worſhippers of Idols and Devils ſhall be tormented perpetually, and the Servants of the High God be crowned eternally.

Fusberg.

The Mirrour of the Martyrs, pag. 113.

Brethren (ſaid *Juſtus Fusberg*) you ſee that my end approacheth, which howſoever I fear, as a man burdened with the body of ſin; yet am I reſolved as a Chriſtian, joyfully to endure it, being aſſured that all my ſins are faſtened to the Croſs of Chriſt.

Juventius.

Burrough's on Moſes Self denial, pag. 132.

Chryſoſtome in an Oration on *Juventius* and *Maximus*, two Martyrs, brings in this objection of the Perſecutours againſt them; Do not you ſee others of your rank do thus? and them anſwering thus; for this very reaſon we will manfully ſtand and offer our ſelves as a ſacrifice for the breach that they have made.

Kennedy.

K.

Kennedy.

Alexander Kennedy, who passed not eighteen years of age, when he was presented before his bloody Butcherers, at first was faint, and gladly would have recanted; but while the place of repentance was denied him, the Spirit of God wrought in him, and with a chearful countenance, and a joyful voice, upon his knees he said, O eternal God, how wonderful is that love and mercy that thou beareſt unto mankind, and unto me the most Caitiffe and miserable wretch above all others; for even now, when I would have denied thee, and thy Son, our Lord Jesus Christ my onely Saviour, and so have cast my self into everlasting damnation; Thou by thy own hand hast pulled me from the very bottom of hell, and made me to feel that heavenly comfort, which takes from me that ungodly fear wherewith before I was oppressed. Now I defie death, do what you please, I praise my God, I am ready. *The Ecclesiastical History of Scotland, pag. 24.*

Kerly.

Mr. *Wingfield* telling him, the fire is hot, the terrour is great, the pain extreme, life sweet; Better it were betime to stick to mercy, while there is hope of life, then rashly to begin, and then to shrink; He said, Ah Mr. *Wingfield*, be at my burning, and you shall say there standeth a Christian Souldier in the fire; for I know that fire, water, sword, and all other things are in the hands of God, and he will suffer no more to be laid upon us then he will enable us to bear. Fox, *Vol.* 2. *pag.* 568.

When Sentence was past against him, he with most humble reverence holding up his hands, and bowing *Pag.* 569.

bowing himself devoutly, said, Praised be Almighty God.

Kilian.

Ward, *pag.* 162. To such as asked *Kilian*, a Dutch School-Master, if he loved not his Wife and Children? He answered, Yes, if all the world were gold, and were mine to dispose of, I would give it all to live with them, though it were but in Prison; yet is my soul and my Lord Christ dearer to me then all things whatsoever.

Knight.

Fox, *Vol.* 3, *pag.* 200. When *Stephen Knight* was at the Stake, he prayed, ---- O Lord Jesus Christ, for whose love I leave willingly this life, and desire rather the bitter death of thy Cross, with the loss of all earthly things, then to abide the blasphemy of thy most holy Name, or to obey men in breaking thy holy Commandement. Thou seest, O Lord, that where I might live in worldly wealth to worship a false god, and honour thine enemy, I chuse rather the torment of the body, and the loss of this life, and have counted all things but vile, dust, and dung, that I might win thee, which death is dearer unto me, then thousands of gold and silver. Such love, O Lord, hast thou laid up in my breast, that I hunger for thee, as the Deer that is wounded desireth the soil. Send thy holy Comforter, O Lord, to aid, comfort, and strengthen this weak piece of earth, which is empty of all strength of it self. Thou remembrest, O Lord, that I am but dust, and able to do nothing that is good. Therefore, O Lord, as of thine accustomed goodness and love, thou hast bidden me to this banket, and accounted me worthy to drink of thine own Cup amongst thine Elect; even so give me strength, O Lord, against this thine Element, which as to my sight it is most irksome and

and terrible, ſo to my mind it may at thy Commandement (as an obedient Servant) be ſweet and pleaſant, that through the ſtrength of thy holy Spirit, I may paſs through the rage of this fire into thy boſome, according to thy promiſe, *and for this mortal receive an immortal, and for this corruption put on incorruption.* Accept this burnt-ſacrifice and offering, O Lord, not for the ſacrifice, but for thy Dear Sons ſake, my Saviour, for whoſe Teſtimony I offer this free-will-offering with all my heart and with all my ſoul. O Heavenly Father, forgive me my ſins, as I forgive all the world. O ſweet Son of God, my Saviour, ſpread thy wings over me. O bleſſed and holy Ghoſt, through whoſe merciful inſpiration, I am come hither, conduct me into everlaſting life. Lord, into thy hands I commend my Spirit. *Amen.*

Keyſer.

Leonard Keyſer, as he was led to the place where he was to be burnt, ſaid, O Lord Jeſus, remain with me, ſuſtain and help me, and give me force and power. Fox, *Vol.* 2. *pag.* 114.

When the wood was ready to be ſet on fire, he cried with a loud voice, O Jeſus, I am thine, have mercy upon me, and ſave me.

Knox.

Mr. *John Knox*, wearied with removing from place to place, by reaſon of the Perſecution that came upon him by the Biſhop of St. *Andrews*, was determined to have left *Scotland*, and to have viſited the Schools of *Germany* (he had then no pleaſure in *England*, by reaſon that, although the Popes Name was ſuppreſſed, yet his Laws and Corruptons remained in full vigour) but was prevailed with by ſome Gentlemen, for their Childrens ſake, whoſe Education he had undertaken, to go to St. *Andrews*, *The Eccleſiaſtical Hiſtory of Scotland in Folio, pag.* 74.

that

that he might have the benefit of the Castle, which was fortified against the Papists, since the death of the Cardinal in it. Thither he came *An.* 1547. where he was called to the Ministry after this man-
Pag. 75. ner. Mr. *Rough* having shew'd in a Sermon what power the Congregation, how small soever, passing the number of two or three, had to elect any man in the time of need, as that was, in whom they espied the gifts of God, and how dangerous it was to refuse to hear the voice of such as desire to be instructed, he directed his words to Mr. *Knox*, saying, Brother, you shall not be offended, although that I speak unto you that which I have in charge even from all those here present, which is this. In the Name of God, and of his Son Jesus Christ, and in the name of these that presently call you by my mouth, I charge you that you refuse not this holy Vocation, but as ye tender the glory of God, the encrease of Christs Kingdome, the edification of your Brethren, and the comfort of me, whom ye understand well enough to be oppressed by the multitude of labours, that you take upon you the publick office and charge of preaching, even as you look to avoid Gods heavy displeasure, and desire that he shall multiply his graces upon you. And in the end he said to those that were present, was not this your charge to me? and do ye not approve this Vocation? They answered it is, and we approve it.

Besides this Vocation, that which necessitated Mr. *Knox* to enter in the publick place, was his beating by his Pen Dean *Annan* (a rotten Papist) that had long troubled Mr. *Rough* in his Preaching, from all defences, that he was compelled to flie to his last refuge, the Authority of the Church, which (said the Dean) damned all *Lutherans* and Here-

ticks,

ticks, and therefore he would not dispute. Whereupon Mr. *Knox* in the open audience of the Parish-Church of St. *Andrews* told the Dean thus; As for your *Roman Church*, as it is now corrupted, and the Authority thereof, wherein stands the hope of your victory, I no more doubt but that it is the Synagogue of Satan, and the head thereof, called the Pope, to be that man of sin, of whom the Apostle speaks, then I doubt that Jesus Christ suffered by the procurement of the visible Church of *Jerusalem*; yea, I offer my self by word or writing, to prove the *Roman Church* this day farther to degenerate from the purity, which was in the daies of the Apostles, then was the Church of the *Jews*, from the Ordinance given by *Moses*, when they consented to the innocent death of Jesus Christ. The people hearing the offer, cried with one consent, We cannot all read your writings, but we can all hear your preachings; therefore we require you in the Name of God, that ye let us hear the Probation of what you have affirmed; for if it be true, we have been miserably deceived. *Pag.* 76.

The next Lords Day he preached on *Dan.* 7. *And another King shall rise after them, and he shall be unlike unto the first, and he shall subdue three Kings, and shall speak words against the most High, and shall consume the Saints of the most High*, &c. In the beginning of his Sermon, he shewed the great love of God towards his Church, whom he pleased to forewarn of dangers to come, so many years before they came to pass. ---- After he made a short Discourse of the four Empires, the *Babylonian*, *Persian*, *Grecian*, and *Roman*; in the destruction of the fourth rose up that last beast, which he affirmed to be the *Roman Church*; for to none other power, that ever hath been yet, do all the Notes that God shewed to

the Prophets belong, except to it alone, and to it they do properly appertain, as ſuch as are not more then blind may clearly ſee. ---- Then he ſhewed that the Spirit in the New Teſtament gives to this King other new names; as the *man of ſin*, the *Antichriſt*, the *whore of Babylon*, which he proved to belong to the Papiſts, and their head the Pope. ----

Pag. 78. Hereupon he was (with Mr. *Rough*) convented before the *Sub Prior* of St. *Andrews*, &c. and ſeveral Articles were read againſt them.

The ſtrangeneſs (ſaid the *Sub Prior*) of theſe Articles, which are gathered forth of your Doctrine, have moved us to call for you to hear your Anſwers. Mr. *Knox* ſaid, I for my part praiſe my God, that I ſee ſuch an Auditory; but becauſe it is long ſince, that I have heard, that ye are one that is not ignorant of the Truth, I may crave of you in the Name of God, yea and I appeal your conſcience before that ſupreme Judge, that if ye think any Article there expreſſed, contrary to the Truth of God, that ye oppoſe your ſelf plainly unto it, and ſuffer not the people to be therewith deceived; but if in your conſcience you know the Doctrine to be true, then will I crave your *Patrocinie* thereto, that by your Authority the people may be moved the rather to believe the Truth. The *Sub Prior* anſwered, I come not here as a Judge, but onely familiarly to talk, and therefore I will neither allow nor condemn, but if ye liſt, I will reaſon. Why may not the Church for good cauſes deviſe Ceremonies to decore the Sacraments, and other Gods Service?

K. Becauſe the Church ought to do nothing but in faith, and ought not to go before, but is bound to follow the voice of the true Paſtor.

S. It

S. It is in faith that the Ceremonies are commanded, and they have proper ſignifications to help our faith, they have a godly ſignification; and therefore proceed from faith, and are done in faith. Pag. 79.

K. It is not enough that man invent a Ceremony, and then give it a ſignification according to his pleaſure; for ſo might the Ceremonies of the *Gentiles*, and of *Mahomet* be maintained: but if any thing proceed from faith, it muſt have the Word of God for its aſſurance; for faith comes by hearing, and hearing by the Word of God. Now if ye will prove that your Ceremonies proceed from faith, and do pleaſe God, you muſt prove that God hath commanded them, elſe they are ſin; for whatſoever is not of faith, is ſin.

S. Will ye bind us ſo ſtrait, that we may do nothing without the expreſs Word of God? What if I ask drink, think ye that I ſin? and yet I have not Gods Word for me.

K. I would ye ſhould not jeſt in ſo grave a matter, neither would I that you ſhould begin to hide the truth with Sophiſtry. ---- As to your drinking, I ſay, that if ye either eat or drink without aſſurance of Gods Word, in ſo doing you diſpleaſe God by ſinning againſt him; for the creatures are ſanctified by the Word and Prayer. The Word is this, all things are clean to the clean. ---- But the Queſtion is not of meat or drink, wherein the Kingdome of God conſiſteth not, but of Gods true Worſhipping, without which we can have no ſociety with God; and here it is doubted, if we may take the ſame liberty in uſing of Chriſts Sacraments, that we may do in eating and drinking. ---- *Moſes* ſaith, *All that the Lord thy God comman-*

deth thee to do, that do thou to the Lord thy God, adde nothing to it, diminish nothing from it. By these Rules I think the Church of Christ will measure Gods Religion, and not by that which seems good in their own eyes.

Pag. 80. *S.* Pardon me, I spake it, because I was dry, Frier follow the Argument.

F. I will prove that those Ceremonies ye damn are ordained by God; for the Ceremonies of the Church are the gold, silver, and precious stones, which do abide the fire, and consume not away, *&c.*

K. I praise God, through Christ, I find his Word true; Christ bids us not fear when we shall be called before men to give Confession of his truth; *For it shall be given in that hour, what we shall speak.* If I had sought the whole Scriptures, I could not have produced a place more potent to confound you. ---- I would learn of you what fire it is that your Ceremonies do abide? and in the mean give you this Argument from the same Text against you. That which can abide the fire, can abide the Word; but your Ceremonies cannot abide the Word, therefore they cannot abide the fire,

Pag. 81. then are they not gold, silver, and precious stones.

F. I deny your *Minor*, *viz.* That our Ceremonies may not abide the trial of Gods Word.

K. I prove, That abides not the trial of Gods Word, which Gods Word condemns; but Gods Word condemns your Ceremonies, therefore they do not abide the trial thereof, but as a Thief abides the trial of the Inquest, and thereby is condemned to be hanged, *&c.* The *Minor* is evident;

Deut. 4. for the plain and strait Commandement is, *Not that thing that appears good in thine eyes shalt thou do* to the

Lord

Lord thy God, *but what the Lord thy God hath commanded thee, that do thou, adde nothing to it, diminish nothing from it.* Now unless ye be able to prove that God hath commanded your Ceremonies, this Command will damn both you and them.

The *Frier* would not answer directly, but ever fled to the Authority of the Church. Whereto Mr. *Knox* answered oftner then once, That the Spouse of Christ had neither Power nor Authority against the Word of God. Then said the *Frier*, you will leave us no Church. Indeed (said Mr. *Knox*) in *David* I read, that there is *a Church of Malignants*, that Church ye may have without the Word, *&c.* but as for me I will be of none other Church, except of that which hath Jesus Christ to be Pastour, which hears his voice, and will not hear a stranger. *Ps.* 26.5.

Upon the appearance of one and twenty *French Gallies* in the sight of the Castle, the Castle was demanded to be delivered, and the Governour refusing, it was besieged by Sea and Land, the Plague being within. Mr. *Knox* ever told them within, That their corrupt life, having fallen into all kind of licentiousness, puft up with pride of their success, and relying on *England* for help in case of need, could not escape the punishment of God. When they triumphed of their Victory, he lamented, and said, They saw not what he saw. When they bragged of the force and thickness of their Walls, he said, They should be but Egge-shells. When they vaunted, *England* will rescue us, he said, Ye shall not see them, but ye shall be delivered into your enemies hands, and shall be carried into a strange Countrey. *Pag.* 83. *Pag.* 84.

The last of *July* the Castle was delivered upon Articles, That the lives of all in the Castle should

be saved, and safely transported into *France*, &c. In *France* the principal, that looked for freedome, were put into several Prisons, and the rest were left in the *Gallies*, and miserably used, among which Mr. *Knox* was all the Winter.

Pag. 92. When Mr. *James Balfour* (afterwards Sir *James Balfour*, and an Apostate) would ask Mr. *Knox*, if he thought that ever they should be delivered; his Answer ever was, That God would deliver them from that bondage to his glory, even in this life.

When the *Gallies* returned to *Scotland*, within sight of St. *Andrews*, Mr. *James* willed Mr. *Knox* (who was then extremely sick, that few hoped his life) to look to the Land, and asked if he knew it? He answered, Yes, I know it well, for I see the Steeple of that place, where God in publick opened my mouth to his glory, and I am fully perswaded, how weak soever I now appear, that I shall not depart this life, till that my tongue shall glorifie his holy Name in the same place. This he spake many years before he sate foot on *Scottish* ground.

In answer to a Letter from those that were imprisoned in *Mount Michel*, Mr. *Knox* writes; That if without the blood of any shed or spilt by them for their deliverance, they might set themselves at liberty, they might safely do it. But to shed any mans blood for their freedome, thereto would he never consent. Adding farther, that he was assured that God would deliver them and the rest of that company, even in the eyes of the world, but not by such means they looked for, that the praise of their deliverance should redound to his glory onely. He willed therefore every one to take the occasion that God offered to them, provided that they did no-

nothing againſt Gods command for deliverance. — Adding, that in one inſtant God delivered the whole company into the hands of unfaithful men, but ſo would he not relieve them; but ſome would he deliver by one means, and at one time, and others muſt abide for a ſeaſon upon his good pleaſure. *Pag.* 93.

When Mr. *Knox* was delivered, he came into *England*, and was Preacher to *Barwick*, then to *Newcaſtle*, then to *London*, &c. But before he was delivered, whilſt in the *Gallies*, he wrote a Treatiſe containing the Summe of his Doctrine, and the Confeſſion of his Faith, and ſent it to his Familiars in *Scotland*, with his Exhortation, that they ſhould continue in the truth, which they had profeſſed, notwithſtanding any worldly adverſity that might enſue thereof.

Whilſt he was in *England*, he was in ſo great favour and eſteem with King *Edward* the Sixth, that he was offered a Biſhoprick; but he not onely refuſed and rejected it, but with a grave and ſevere Speech declared, That the proud title of Lordſhip, and that great ſtate was not to be ſuffered to be in the Church of God, as having *Quid commune cum Antichriſto, i. e.* ſomewhat common with Antichriſt. *See his Life ſet before the Eccleſiaſtical Hiſtory of* Scotland, *pag.* 2.

King *Edward* being dead, the Perſecution of Queen *Mary* made him leave *England*, with many other godly Miniſters; and firſt he went to *Frankford*, where for a time he preached the Goſpel to the *Engliſh* Congregation there.

There he wrote his Admonition to *England*, *An.* 1554. *See this Admonition at the end of the Eccleſiaſtical Hiſtory of* Scotland, *pag.* 43.

In his Admonition to the true Profeſſours of the Goſpel of Chriſt in *England*. —— Looking for a ſuitable Scripture to handle for your conſolation in theſe moſt dark and dolorous times, as I was

turning my Book, I chanced to see a Note in the Margin written thus in Latin, *Videat Anglia*, Let England *beware*, the Note written was this, Seldome it is that God worketh any notable work to the comfort of his Church, but that trouble, fear,
Pag. 44. and labour cometh upon such as God hath used for his Servants, and Workmen; and also tribulation most commonly followeth that Church, where Christ Jesus is most truly preached. This Note was made upon *Matth.* 14. which place declareth that after Christ had used the Apostles, as Ministers and Servants to feed so many thousand, *&c.* he sent them to Sea, *&c.* and there they met with a Storm, that was like to overthrow their poor Boat and them. ---- Remembring that I had handled the same Scripture in your presence, I thought nothing more expedient, then shortly to call to mind such things, as then, I trust, were touched. ---- Why Christ sent away from him the people, the Evangelist *John* declareth, saying, *When Jesus*
John 6. *knew that they were come to take him*, that *they might make him King*, he *passed secretly* (or all alone) *to the mountain.* ---- The people sought by Christ a carnal and worldly Liberty, regarding nothing his heavenly Doctrine, *&c. viz.* that such as would follow him, must suffer for his Names sake persecution, must be hated of all men, must deny them-
Pag. 45. selves, must be sent forth, as Sheep among Wolves: No part of this Doctrine pleased them; but their whole mind was upon their bellies, for sufficing whereof, they devised that they would appoint Christ their worldly King; for he had power to multiply bread at his pleasure. Which vain opinion perceived by Christ, he withdrew himself from their company, to avoid all such suspition, and to let them understand, that no such Honours did

agree

agree with his Vocation, who came to ſerve, and not to be ſerved. ---- Why the Diſciples ſhould ſuffer that great danger, Saint *Mark* plainly ſhews, ſaying, *That their hearts were blinded, and therefore did neither remember, nor conſider the miracle of the loaves, i.e.* Albeit they touched the bread, *&c.* and gathered up twelve baskets full, *&c.* yet did not they rightly conſider the infinite power of Chriſt Jeſus by this wonderful miracle; and therefore of neceſſity it was, that in their own bodies they ſhould ſuffer trouble for their better inſtruction. When I deeply conſider how the flock of Chriſt was fed under King *Edward* the Sixth, and now behold the diſperſion, *&c.* methinks I ſee the ſame cauſes to have moved God, not onely to withdraw his preſence from the multitude, but alſo to have ſent his well beloved Servants to the travels of the Seas, *&c.* What were the affections of the greateſt multitude that followed the Goſpel is eaſily judged by their lives. Who lived (in that reſt) as that he had refuſed himſelf? ---- as that he had been crucified with Chriſt? ---- as that he had certainly looked for trouble to come upon him? yea who lived not in delicacy and joy, and ſeeking the world and pleaſures thereof, caring for the fleſh and carnal appetites, as though death and ſin had clean been devoured? and what was this elſe then to make of Chriſt an earthly King? The Word, that we profeſſed, daily cried in our ears, that our Kingdome, our Joy, our Reſt and Felicity, neither was, is, nor ſhould be upon the Earth, *&c.* but in Heaven, into which we muſt enter by many tribulations. But, alas! we ſleeped in ſuch ſecurity, that the ſound of the Trumpet could of many never be perfectly underſtood, but alwayes we perſwaded our ſelves of a certain tranquility, as though

Mark 6.

Pag. 46.

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the troubles, whereof mention is made within the Scriptures of God, appertained not at all to this Age, *&c.* and therefore was our heavenly Father compelled to withdraw from us the presence of his Verity, to the end we may more earnestly thirst for the same, and with more obedience embrace and receive it, *&c.* ---- I mean not that such as have left Christ in body and heart shall embrace the Verity, but such as by the infirmity of the flesh, and weakness of faith dare not openly and boldly confess that, which their hearts know to be most true, and lament for the imperfection by-past and present; from such shall not the amiable presence of Christ for ever be withdrawn; but yet again shall the eyes of their sore troubled hearts behold that Light of Christs Gospel, wherein they most delight. We the Ministers, who were Distributers of this Bread (the true Word of God) lacked not our offences, which also moved God to send us to the Sea. And because no mans offences are so manifest unto me as mine own, I will onely censure my self. ---- (*O that all such Ministers, as are put from their Charges, would seriously and sadly peruse and lay to heart his humble confession.*) The portion of heavenly Bread which I received from Christ by his benediction multiplyed in breaking, *&c.* but alas! how little did I consider the dignity of that Office, and the power of God, that then multiplied the Bread, the people received of my hands? God I take to record in my Conscience, that I delivered the same Bread, that I received of Christs hands; and that I mixed no poyson with the same, *i. e.* I teached Christs Gospel without any mixture of mens dreams, devices, or phantasies, but alas I did it not with such fervency, with such indifferency and diligence, as now I know it was my duty. Some

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complained in those dayes that the Preachers were indiscreet persons, yea Railers, *&c.* ---- but alas this day my Conscience accuseth me, that I spake not so plainly, as my duty was to have done; for I ought to have said to the wicked man expresly by his name, Thou shalt die the death. I find *Jeremiah* the Prophet to have done so to *Pashur* the high Priest, and to *Zedekiah* the King. ---- The blind love I did bear to this my wicked Carkass, was the chief cause I was not fervent and faithful enough in that behalf; for I had no will to provoke the hatred of all men against me. ---- As I was not so *fervent* in rebuking manifest iniquity, as I should, so was I not so *indifferent* a feeder as is required of Christs *Steward*; for the love of friends and carnal affection of some men, with whom I was most familiar, allured me to make more residence in one place then in another, having more respect to the pleasure of a *few*, then the necessity of *many*. *Pag.* 48. ---- Moreover remaining in one place, I was not so diligent as mine office required; but sometime by counsel of carnal friends I spared the body, some time I spent in worldly business of particular friends, and sometime in taking recreation, *&c.* And albeit men may judge these to be light and small offences, yet I acknowledge that unless pardon should be granted unto me in Christs blood, that every one of these three offences deserved damnation. ---- And beside these, I am assaulted, yea, infected and corrupted with seeking the favour, estimation, and praise of men. ---- O Lord be merciful to my great offence, and deal not with me according to my great iniquity; but according to the multitude of thy mercies remove from me the burden of my sin; for of purpose and mind to have avoided the vain displeasure of *man*, I spared

red little to offend thy *Majesty*. Think not that I thus accuse my self without cause, to appear more holy, or to accuse my Brethren; No, God is Judge to my Conscience, that I do it from an unfeigned and sore troubled heart. ---- This great tempest cometh from the great mercy of our heavenly Father, to provoke us to unfeigned repentance; for neither *Preacher*, nor *Professor* did rightly consider the time of our merciful visitation, but we spent our time, as though Gods Word had rather been preached to satisfie our *phantasies*, then to reform our evil *manners*. Which thing if we earnestly repent, then shall Jesus Christ appear unto our comfort, be the storm never so great. Haste, O Lord, for thy Names sake.

Observe next the vehemency of the fear, which the Disciples indured in that great danger, of longer continuance then any before; They were in
Pag. 49. the midst of the raging Sea, and it was night, and Christ their Comforter absent from them, and cometh not to them neither in the first, second, nor third Watch. What fear think you were they in? Such as be in like danger in *England* do by this storm better understand, then my Pen can express. ---- What we read here to have chanced to Christs Disciples, and their poor Boat, the same thing hath chanced, doth, and will chance to the true Church, travelling (like a Ship) in the Sea of this troublesome World, to the Haven of eternal felicity. ----
Pag. 50. The wind, that alwayes hath blown against the Church of God, is the malice of the Devil: As the wind is invisible, and yet the poor Disciples feel that it troubleth and letteth their Ship; so the pestilent envy of the Devil worketh in Reprobates so subtily, that it cannot be espied by Gods Elect, nor by his Messengers, till first they feel the blasts thereof

thereof to blow their Ship backward. As the vehement wind causeth the waves of the Sea to rage, and yet the dead water neither knoweth what it doth, nor can cease from being troubled, and troubling Christs Disciples in their poor Ship; so by the envy and malice of the Devil are wicked and cruel, both Subjects and Princes (whose hearts are like the raging Sea) compelled to persecute the true Church of Christ, and yet so blinded, that they see not their manifest iniquity, nor can they cease to run to their own destruction. ---- The whole malice of the Devil hath alwayes this end, *Pag.* 52. to vex and overthrow Christs afflicted Church. ---- Albeit the Tyrants of the Earth have learned *Pag.* 54. by long experience, that they are never able to prevail against Gods Truth, yet because they are bound Slaves to their Master the Devil, they cannot cease to persecute the Members of Christ, when the Devil bloweth his wind in the darkness of the night, *i. e.* when the Light of Christs Gospel is taken away, and the Devil reigneth by Idolatry, Superstition, and Tyranny. ---- It is fearful to be heard that the Devil hath such power over any man, but yet the Word of God hath so instructed us, and therefore we must believe it. He is called the *Prince and god of this world*, because he reigneth and is honoured by Tyranny and Idolatry in it. He is called the *Prince of darkness, that hath power* *Pag.* 55. *in the aire.* It is said, *he worketh in the children of unbelief*, &c. ---- And therefore wonder not that now the Devil rageth in his obedient Servants; for this is their hour and power granted to them, they cannot cease, nor asswage their furious fumes; for the Devil, their Sire, stirreth, moveth, and carrieth them at his will. ---- I do not attribute to him or them power at their pleasure, but onely as God shall

ſhall ſuffer. When therefore I hear what the rvenous Lions do, I pray, O Lord, thoſe cruel Tyrants are looſed by thy hand, to puniſh our former ingratitude, whom, we truſt, thou wilt not ſuffer to prevail for ever, but when thou haſt corrected us a little, and haſt declared to the world the tyranny that lurked in their boldened breaſts, then wilt thou break their jaw-bones, and wilt ſhut them up in their Caves again, that the generation and poſterity following may praiſe thy holy Name, before thy Congregation. *Amen.* --- I know that God ſhall yet ſhew mercy to his afflicted Church in *England*, and repreſs the pride of theſe preſent Tyrants, as he hath done thoſe that were before us. Therefore, beloved Brethren in our Saviour Jeſus Chriſt, hold up to God your hands, that are fainted through fear, and hear the voice of your God, who ſweareth by himſelf, that he will not ſuffer his Church to be oppreſſed for ever, and that he will not deſpiſe our ſobs to the end, if we will rowe and ſtrive againſt this vehement wind: I mean, if that ye will not turn back headlong to Idolatry, then ſhall this ſtorm be aſſwaged in de-
Pag. 56. ſpight of the *Devil*. --- Be not moved from the ſure Foundation of your Faith; for albeit that *Chriſt Jeſus* be abſent from you (as he was from his *Diſciples* in that great ſtorm) by his bodily preſence, yet he is preſent by his mighty power and grace. He ſtandeth upon the mountain in ſecurity and reſt, *i.e.* his fleſh and whole humanity is now in Heaven, and can ſuffer no ſuch trouble, as once he did; yet he is full of pity and compaſſion, and doth conſider all our travel, anguiſh, and labours; wherefore it is not to be doubted, but that he will ſuddenly appear to our great comfort. The tyranny of this world cannot keep back his coming, more

then

then the blustering wind and raging Seas let Christ to come to his Disciples, looking for present death. ---- We gave you warning of these dayes long ago: for the reverence of Christs blood let these words be noted; The same Truth, that spake before of these dolorous dayes, fore-spake also the everlasting joy prepared for such as should continue to the end. The trouble is come: O dear Brethren look for the comfort, and (after the example of the *Apostle*) abide in resisting this vehement storm a little space. The third watch is not yet ended. Remember that Christ came not to his *Disciples* till the fourth watch. ---- Observe next that the Disciples at the presence of Christ were more afraid then they were before: That Christ useth no other instrument but his Word to pacifie their hearts: That *Peter* in a fervency first left the Ship, and yet after feared: That Christ permitted neither *Peter*, nor the rest of his *Disciples* to perish in that fear, but gloriously delivered all, and pacified the tempest. ---- There were three causes why the *Disciples* knew not *Christ*, but judged him to be a Spirit: The darkness of the night, that letted their eyes to see him: The unaccustomed Vision that appeared; and it was above nature that a massy, weighty, and heavy body of a man (such as they understood their Master Christ to have) should be born up of, and wask upon the water of the raging Sea and not sink: And finally, the horrour of the tempest, and great danger they were in perswaded them to look for none other, but certainly to be drowned. ---- What here hapned to Christ himself, daily hapneth to the verity of his blessed Word, *&c.* The truth and sincere preaching of his glorious Gospel, sent by God for mans deliverance from sin, *&c.* is judged to be Heresie and deceiveable

Pag. 57.

Do-

Doctrine, sent by the Devil to mans destruction.

Pag. 58. ---- The chief note is this, The more nigh deliverance and salvation approacheth, the more strong and vehement is the temptation of the Church of God: and the more nigh that Gods vengeance approacheth to the wicked, the more proud, cruel, and arrogant are they. Whereby it commonly comes to pass, that the Messengers of Life are judged to be the Authors of all mischief. Thus

Exod. 5. 6, &c. the Israelites cursed *Moses*, alledging that he and *Aaron* was the whole cause of their last extreme

Pag. 59. trouble. ---- This I write to admonish you, that although you see tribulation so abound, that no hope be left, that yet you decline not from God. And that albeit sometimes ye be moved to hate the Messengers of Life, that therefore ye shall not judge that God will never shew mercy after. No, dear Brethren, as he hath dealt with others before you, so will he deal with you. ---- One cause why God permitteth such blood-thirsty Tyrants to molest his Church, is this, Such is his justice, that he will not pour forth his extreme vengeance upon the wicked, until such time as their iniquity be so manifest, that their very flatterers cannot excuse

Exod. 10. it. *Pharaoh* was not destroyed, till his own houshold Servants and Subjects abhorred and condemned his stubborn disobedience. ---- If *Gardener*, *Tunstal*, and *Bonner* had suffered death when first they deserved it, Papists would have alledged (as they did) that they were reformable, neither thirsted they for the blood of any man. And of Lady *Mary*, who hath not heard, that she was sober, merciful, and one that loved the Commonwealth of *England*? Had she and her pestilent Council been dead before these dayes, their iniquity and cruelty had not

Pag. 62. so manifestly appeared to the world. --- Thus (dear Bre-

Brethren) must the Sons of the Devil declare their own impiety and ungodliness, that when Gods vengeance (which shall not sleep) shall be poured forth upon them, all tongues shall confess and say, That God is righteous in all his judgements. ---- The means Christ used to remove the Disciples fear is onely his Word, he said, *Be of good comfort, it is I, be not afraid.* The natural man (that cannot understand the power of God) would have desired some other present comfort in so great a danger, as either to have had the Heavens to have opened, and to have shewed them such a light in that darkness, that Christ might have been fully known by his own face, or else, that the winds and raging waves of the Sea suddenly should have ceased, or some other miracle, that had been subject to all their senses, whereby they might have perfectly known that they were delivered from all danger. And truly equal it had been to Christ Jesus to have done any of these (or any work greater) as to have said, *It is I, be not afraid*: but he would hereby teach us the dignity and effectual power of his holy Word.

---- This I write (Beloved in the Lord) that ye knowing the Word of God, not onely to be that whereby were created Heaven and Earth, but also to be the Power of God to Salvation to all that believe, *&c.* may now in this hour of darkness and most raging tempest, thirst and pray, that ye may hear yet once again this amiable voice of your Saviour Christ, *Be of good comfort, it is I, be not afraid.* ---- Exercise your selves *secretly* in revolving that which sometimes you have heard *openly* proclaimed in your ears, and be every man now a faithful Preacher to his Brother; *If your communication be of Christ, assuredly he will come before ye be aware.*

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Luke 24.

 --- What

---- What comfort was in the hearts of the Disciples, when they heard these words, *It is I, your Master, your Master, most familiar, whose voice you know, whose work you have seen, who commanded you to enter into this journey, it is I, be not afraid*, cannot be expreſt, but by thoſe that have experienced the com-

Pag. 65. forts of the Spirit after great conflicts, *&c.* ---- It is certain Chriſts voice had wrought in *Peter's* heart, not onely a forgetting and contempt of the great tempeſt, but ſuch boldneſs and love, that he could fear no danger following, but aſſuredly did believe that nothing could reſiſt his Maſters Command, and therefore he ſaith, *Command me to come, q. d.* I deſire no more then the aſſurance of thy command. If thou wilt command, I am determined to obey. The waters cannot prevail againſt me if thou ſpeak the word: ſo that whatſoever is poſſible unto thee, by thy Will and Word may be poſſible unto me. ----

Pag. 68. ---- Such as bear reverence to Gods moſt holy Word, are drawn by the power and vertue of the ſame, to believe, and follow, and obey that, which God commandeth, be it never ſo hard, and contrary to their affections; and therefore are they wonderfully preſerved, when Gods vengeances are poured forth upon the diſobedient.

Pag. 70. ---- In *Peter's* being afraid, ſeeing a mighty wind, and when he began to ſink, crying, *Lord, ſave me*: Three things are principally to be noted; From whence cometh the fear of Gods Elect: Why they faint in adverſity: What reſteth with them in the time of their fear and down-ſinking. ---- The cauſe of our fear, who would through the ſtorms of the Sea go to Chriſt, is, that we more conſider the dangers and lets that are in our journey, then we do the Almighty Power of him that hath

hath commanded us to come to himself. ---- This I note for this purpose, that albeit this late most raging storm hath taken from you the presence of Christ for a time, so that you have doubted whether it was Christ which you saw before or not; and albeit that the vehemency of this contrary wind, that would drive you from Christ, hath so employed your ears, that almost you have forgotten what he was who commanded you to come to himself, when that he cried, *Come unto me*, &c. *Pass from Babylon, O my People*, &c. Yet despair not, such offences have chanced to Gods Elect before you. If obstinately ye shall not continue, yet shall you find mercy and grace. ---- So long as *Peter* neither feared danger, nor mistrusted Christs Word, so long the waves did serve his feet, as if they had been dry, solid, and sure ground, *&c.* to instruct us, *That lively faith makes man bold, and is able to carry us through such perils, as be uncapable to nature.* But when faith begins to faint, then beginneth man to sink down in every danger. ---- Indeed with Gods Elect in their greatest fear and danger, there resteth some small spark of faith, which by one means or other declareth it self; albeit the afflicted person in fear or danger doth not presently perceive the same. ---- *Lord, save me*, declares that *Peter knew the power of Christ able to deliver him*, and that he had some hope through Christs goodness to obtain deliverance. ----

Mat. 11. *Rev.* 18. *Pag.* 71. *Pag.* 73.

It is also to be noted, that in his great jeopardy *Peter* murmureth not against Christ, neither blame him, albeit at his Command he had left his Boat, he saith not, Why letteſt thou me sink, seeing I have obeyed thy Command? Moreover, he asked help of Christ alone. ---- Immediately stretched forth his hand, *&c.* Note, *That God is alwayes nigh to*

those that call on him faithfully, &c. What was visibly done to *Peter*, is done to Christs members invisibly in all ages.

Pag. 74. ---- Open your ears (Dear Brethren) and let your hearts understand that our God is unchangeable, his gracious hand is not *shortned* this day. ---- If we know the danger we are in, and unfeignedly call for deliverance, the Lords *hand* is nigher then the *sword* of our enemies. Christs rebuke of *Peter* teacheth us, That *God doth not flatter, nor conceal the faults of his Elect*, but maketh them manifest, that the offenders may repent, and that others may avoid the like offences. ---- In passing to Christ through the storms of this world, it is not onely required that our faith be fervent in the beginning, but constant to the end, and not faint. ---- We have less excuse for doubting then *Peter*, for he might have alledged, that he was not advertised that any great storm should have risen between him and Christ, which we cannot justly alledge; for since Christ hath appeared to us, he hath continually
Pag. 75. blown in our ears, that persecution should follow the Word that we professed. Alas then, why doubt we through this storm to go to Christ? Support, O Lord, and let us sink no farther. ---- O blessed and happy are those that patiently abide the deliverance of the Lord. The raging Sea shall not devour them, albeit they have fainted, *&c.* The Majesty of Christs presence shall put to silence this boisterous wind, the malice of the Devil, which so bloweth in the hearts of *Princes*, *Prelates*, and *earthly men*, &c. ----

---- Peradventure some there are of Gods Elect beholding such as have sometimes boldly professed Christs verity, now to be returned to their accustomed abominations, and themselves to be so over-

come

come of fear, that against their knowledge and conſcience they ſtoop to an *Idol*, and with their preſence maintain the ſame fear, whether it be poſſible the Members of Chriſts Body can be permitted ſo horribly to fall to the denial of their Head. The dolour and fear of ſuch I grant to be moſt juſt; for O how fearfull is it for the love of this tranſitory life in the preſence of man to deny Chriſt, and his known and undoubted Verity? Yet ſuch as be not obſtinate contemners of God I ſhould counſel, that they would rather appeal to Mercy, then to paſs againſt themſelves the fearfull Sentence of Condemnation, and to conſider that *God includeth all under unbelief, that he may have Mercy on all.* ---- And that all Chriſts *Apoſtles* fled from him, and denied him in their hearts, and yet were not rejected for ever.---- Some may demand, How ſhall it be known in whom faith is not utterly quenched, and in whom it is, ſeeing all flee from Chriſt, and bow down to Idolatry? Hard it is, and in a manner impoſſible, that one man ſhould be able to judge of another, that could not *Elijah* do of the *Iſraelites* in his daies, but yet a man may of himſelf. ---- And wilt thou have a trial, whether the root of faith remaineth with thee or not? Feeleſt thou thy ſoul fainting in faith, as *Peter* felt his body ſink down in the waters? Art thou as ſore afraid, that thy ſoul ſhall drown in hell, if thou conſenteſt or obeyeſt idolatry, as *Peter* was, that his body ſhould drown in the waters? Deſireſt thou as earneſtly the deliverance of thy ſoul, as *Peter* did the deliverance of his body? Believeſt thou that Chriſt is able to deliver thy ſoul, and that he will do the ſame according to his promiſe? Doſt thou call upon him without hypocriſie, now in the day of thy trouble? Doſt thou thirſt for his preſence,

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and for the liberty of his Word again? Mourneſt thou for the great abominations that now overflow the Realm of *England*? If theſe promiſes remain in thy heart, then art not thou altogether deſtitute of faith, neither ſhalt thou deſcend to perdition for ever, but the Lord ſhall mercifully ſtretch forth his mighty hand, and deliver thee. How? it neither appertains to thee to *demand*, nor to me to *define*.

---- I think not that ſuddenly and by one means ſhall all the faithfull in *England* be delivered from Idolatry: No, it may be that God ſo ſtrengthens the hearts of ſome of thoſe that have fainted before, that they will reſiſt *Idolatry* to the death, and that were a glorious and triumphant deliverance: of others God may ſo touch the hearts, that they will chuſe to go as *Pilgrims*, from Realm to Realm, ſuffering hunger, cold, heat, thirſt, wearineſs and poverty, then they will abide (having all abundance) in ſubjection of Idolatry: To ſome God may offer ſuch occaſions, that in deſpight of Idolaters they may remain in their own Land, and yet neither *Bow the knee to Baal*, nor lack the lively food of Gods moſt holy Word. ---- Seeing we are ſo like the Diſciples, let us make ſuch a complaint (as the following one) unto God. *G God, the heathen are entred into thine inheritance, they have defiled thy holy Temple, and have profaned thy bleſſed Ordinances*, &c. Thy Prophets are perſecuted, and none are permitted to ſpeak thy Word freely, the poor Sheep of thy Paſture are commanded to drink the venemous waters of mens traditions, *&c.* Such is the tyranny of theſe moſt cruel Beaſts, that they ſay plainly, they ſhall root us out at once, ſo that no remembrance ſhall remain of us on earth. O Lord, thou knoweſt we are but fleſh, *&c.* We confeſs we

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are punished most justly, thy blessed Gospel was in our ears, like a Lovers Song, it pleased us for a time; but alas! our lives did nothing agree with holy Statutes. ---- But be thou mindfull, O Lord, that thy enemies blaspheme thy holy Name, *&c.* Thy Gospel is called Heresie, and we are accused as Traitors, for professing the same, *&c.* Albeit our sins accuse and condemn us, yet do thou according to thy great Name. ---- *Correct us, but not in thy hot displeasure, spare thy people, and permit not thine inheritance to be in rebuke for ever,* &c. Gather us yet once again to the wholesome treasures of thy most Holy Word, that openly we may confess thy blessed Name within the Realm of *England.* ---- *Amen.*

---- Abide patiently the Lords deliverance, avoiding and flying such offences as may separate and divide you from the blessed Fellowship of the Lord Jesus at his second coming. Watch and pray, resist the Devil, and rowe against this vehement Tempest, and the Lord shall come shortly to your comfort, and you shall say, *Behold, this is our God, we have waited for him, and he hath saved us.* ----. *Pag.* 79. *Isa.* 26.

Mr. *Knox* remained at *Frankford* till some more given to unprofitable Ceremonies, then to the sincerity of Religion, essaied by a most cruel, barbarous, and bloody practice to dispatch him out of the way. They accused him to the Magistrates of high Treason against the *Emperour*, and his Son *Philip*, and *Mary* Queen of *England*, for that in his Admonition to *England*, he called the *Emperour* no less an Enemy to *Christ* then *Nero*, and Queen *Mary* more cruel then *Jezabel*. The Magistrates perceiving their malice, and abhorring their bloody attempt, gave advertisement secretly to him to depart their City, because they could not *See the History of Troubles at Frankford, pag.* 37, 38. *And the Ecclesiastical History of Scotland, pag.* 93, 94.

ſave him, if he were required by the *Emperour*, or by the *Queen* of *England* in the *Emperours* Name.

The night before his departure he made a moſt comfortable Sermon of the Death and Reſurrection of Chriſt, and of the unſpeakable joyes that were prepared for Gods Elect, which in this life ſuffer perſecution for the Teſtimony of his bleſſed Name.

From *Frankford* he went to *Geneva*, and thence to *Diep*, and thence to *Scotland*.

The Eccleſiaſtical Hiſtory of Scotland pag. 98, 99.

At his coming to *Edinburg*, the Lord made him inſtrumental for the comforting the troubled conſcience of Mrs. *Elizaleth Adamſon*, who under extreme torments of body ſaid, A thouſand years of this torment, and ten times more joyned unto it, is not to be compared to a quarter of an hour that I ſuffered in my Spirit. I thank my God, through Jeſus Chriſt, that hath delivered me from that fearful pain, and welcome be this, even ſo long as it pleaſeth the Majeſty of Heaven to exerciſe me therewith.

At his coming into *Scotland* he began as well in private conference as preaching to ſhew how dangerous a thing it was to communicate in any ſort with *Idolatry*. Whereupon the Queſtion was debated, Whether in any wiſe it was lawful for a Chriſtian to go to Maſs, or to communicate with the abuſed Sacraments in the *Papiſtical manner*? It was urged, that *Paul* at the command of *James*, and of the *Elders* of *Jeruſalem* paſſed to the Temple, and feigned himſelf to pay his Vow with others. But this and other things were ſo fully anſwered by Mr. *Knox*, that Mr. *Maitland* confeſſed, *I ſee very perfectly that our ſhifts will ſerve nothing before God, ſeeing that they ſtand us in ſo ſmall ſtead before men.* His Anſwer to the fact of *Paul*, &c. was, (1) The

Pag. 100.

fact

fact was moſt unlike going to *Maſs*; for to pay Vows was ſometimes Gods command, as was never *Idolatry*; and their Maſs from the Original was and remained odious *Idolatry*. (2) I greatly doubt (ſaid he) whether either *James*'s command, or *Paul*'s obedience, proceeded of the holy Ghoſt, ſeeing he fell into the moſt deſperate danger that ever he ſuſtained before for obeying worldly-wiſe counſel.

Mr. *Knox* was ſo ſucceſsfull in a ſhort time through the bleſſing of God, that the *Earl* of *Glencarn*, the *Earl* of *Marſchel*, and *Henry Drummond*, were ſo contented with his Exhortation, that they willed him to write unto the *Queen Regent* ſomewhat that might move her to hear the Word of God. He obeyed their deſire, and wrote that which was afterwards publiſhed, and is called, The Letter to the *Queen Dowager*, which was delivered to her own hands, by the *Earl* of *Glencarn*. The *Queen* having read it, delivered it to the Biſhop of *Glaſcow*, ſaying in mockage, Pleaſe you my Lord to read a *Paſquil*, which words coming to the ears of Mr. *Knox*, occaſioned him to make the Additions to his Letter. *Pag.* 101.

---- In his Letter.---- The Chriſtians Victory ſtandeth not in reſiſting, but ſuffering: as our Sovereign Maſter pronounceth to his *Diſciples*, That in patience they ſhould poſſeſs their ſouls: and *Iſaiah* painteth forth all other Battels to be with violence, tumult, and blood-ſhedding, but the Victory of Gods people to be in quietneſs, ſilence, and hope; meaning that all others that obtain victory, do enforce themſelves to reſiſt their Adverſaries to ſhed blood, and to murder: but ſo do not Gods Elect, for they ſuffer all things at the command of him who hath appointed them to ſuffer, being *See this Letter with the Additions at the end of the Eccleſiaſtical Hiſtory of Scotland, pag.* 81. *Mat.* 5. *John* 14. 16. *Iſa.* 9.

ing most assuredly perswaded that then onely they triumph, when all men judge them oppressed; for in the Cross of Christ alwaies is included a secret
Pag. 82. and hid victory, never well known till the Sufferers appear altogether to be (as it were) exterminate; for then onely did the blood of *Abel* cry to God, when proud *Cain* judged all memory of his Brother to have been extinguished. ---- Sometimes God toucheth the hearts of those, who in mans judgement have power to destroy his people, with pity to save them, *&c.* for two causes specially, (1) To comfort his weak Warriers in their manifold temptations. And (2) To give a testimony of his favour to such great ones. ---- Pity and mercy shewed to Christs afflicted flock, as they never lacked reward temporal; so if they be continued, and be not changed into cruelty, are assured signes and seals of everlasting mercy to be received from God.

Pag. 83. ---- From those words of Christ, *Fulfill the mea-*
Mat. 23. *sure of your Fathers, that all the blood which hath been shed since the blood of* Abel *the just, till the blood of* Zechariah, *&c.* It is evident, that the murderers of our time are guilty of all the blood that hath been shed from the beginning; and it is but equal and just it should be so; for whosoever sheddeth the blood of any one of Christs members, for professing his Truth, consenteth to all the murder that hath been made from the beginning for that cause. As there is one Communion of all Gods Elect, of which every member is participant of the righteousness of Christ; so is there a communion among the reprobates, by which every one of the Serpents seed are guilty of all the iniquity which the whole body committeth, because they are altogether against Christ Jesus, and his eternal Verity; every one serving *Satan*, the *Prince of this world*, in their

their rank, age, degree, and eſtate. The *Kings* and *Princes*, that by power oppreſs the people of God, and will not ſuffer that they truly worſhip God, as he hath commanded, but will retain them in *Egypt*, are brethren and companions to *Pharaoh*: The *Prelates* and *Prieſts*, with their Fathers the old *Phariſees*, *have taken away the key of Knowledge*, and have *ſhut up the Kingdome of Heaven before men*, *ſo that neither they themſelves will enter, nor ſuffer others to enter in.* ---- As *Satan* by craft hath corrupted *Pag.* 86. the moſt holy Ordinances of Gods Precepts of the firſt Table, in the place of the ſpiritual honouring of God, introducing mens dreams, inventions, and fancies; ſo hath he, abuſing the weakneſs of man, corrupted the Precepts of the ſecond Table, touching the honour that is due to Parents, under whom are comprehended *Princes* and *Teachers*; for now the *Devil* hath ſo blinded the ſenſes of many, that they cannot, or at leaſt will not learn what appertaineth to *God*, and what to *Cæſar*; but becauſe the Spirit of God hath ſaid, *Honour the King*; therefore whatſoever they command, be it right or wrong, muſt be obeyed. It is blaſphemy to affirm, That God hath commanded any creature to be obeyed againſt himſelf, that for the command of any *Prince*, be he never ſo potent, men ſhall commit Idolatry, embrace a Religion which God hath not approved by his Word, or confirm by their ſilence wicked and blaſphemous Laws made againſt the Honour of his Majeſty; and men that do ſo are *Traitors* to their *Princes*, whom by flattery they confirm in their rebelling againſt God. ---- God *Pag.* 88. cannot lie, he cannot deny himſelf, he hath witneſſed from the beginning, that no Religion pleaſeth him, except that which he by his own Word *Deut.* 4. & 12. hath commanded and eſtabliſhed: The Verity it

ſelf

Mat. 15. ſelf pronounceth this Sentence, *In vain do ye worſhip me, teaching for Doctrines the Precepts of men, and alſo all plantation, which my heavenly Father hath not planted, ſhall be rooted out.* Before the coming of his well-beloved Son in the fleſh, he ſecretly puniſhed all ſuch as durſt enterpriſe to alter or change his Ceremonies or Statutes, as in *Saul*, *Uzziah*, *Nadab*, *Abihu* is to be read, and will be now, after that he hath opened his counſel to the world by his onely Son, whom he commandeth to be heard; and after that by holy Spirit, ſpeaking in his *Apoſtles*, he hath eſtabliſhed the Religion, in which he would have his true worſhippers to abide unto the end, will he now (I ſay) admit mens inventions in the matter of Religion, which he reputed for damnable Idolatry? If men or *Angels* would affirm, that he will, or may do it, his own Verity ſhall convince them of a lie; for this Sentence he pronounceth, *Not that which ſeemeth good in thy eyes, ſhalt thou do to the Lord thy God, but that, which the Lord thy God hath commanded thee, that do thou; adde nothing unto it, diminiſh nothing from it*, which, ſealing up his New Teſtament, he repeateth in theſe words, *That which ye have, hold till I come*, &c. ----

Deut. 4. & 12.

Rev. 2.

The Eccleſiaſtical Hiſtory of Scotland, *pag.* 101.

Whilſt Mr. *Knox* was thus occupied in *Scotland*, Letters came to him from the *Engliſh Church*, aſſembled at *Geneva* (which was ſeparated from the ſuperſtitious and contentious company that was at *Frankford*) commanding him in Gods Name, as he that was their choſen Paſtour, to repair unto them for their comfort. Great deſires there were to ſtay him in *Scotland*, but he would not be perſwaded, ſaying, Once I muſt ſee that little Flock, which the wickedneſs of men hath compelled me to leave; adding, That if God bleſſed thoſe ſmall beginnings, and if that they continued in godlineſs, when-

Pag. 102.

whenſoever they pleaſed to command him, they ſhould find him obedient.

Immediately after his leaving *Scotland*, the *Biſhops* ſummoned him, and for non-appearance, burnt him *in Effigie* at the Croſs in *Edinburg*, *An.* 1555. from the which unjuſt Sentence, Mr. *Knox* made his Appellation, and directed it to the *Nobility* and *Commons* of *Scotland*, Printed at *Geneva*, *An.* 1558.

In his Appellation. ---- To the *Nobility* and *States* of *Scotland*. ---- It is not onely the love of this temporal life (Right Honourable) nor the fear of corporal death that moveth me to expoſe unto you the injuries done againſt me, and to crave of you redreſs; but it proceedeth partly from the reverence every man oweth to Gods eternal Truth, and partly from a love which I bear to your Salvation. It hath pleaſed the Lord of his infinite mercy, not onely to illuminate the eyes of my mind, *&c.* but to make and appoint me a Witneſs, *Miniſter*, and *Preacher* of his Doctrine, the ſum whereof I communicated to my Brethren in *Scotland*, becauſe I knew my ſelf to be a Steward, and muſt give an account, *&c.* I did therefore (as Gods Miniſter) whilſt with them (God is record and witneſs) truly and ſincerely, according to my gift divide the word of Salvation, *&c.* ---- I affirmed (ſo taught by my Maſter Chriſt Jeſus) *That whoſoever denieth him, yea or is aſhamed of him before this wicked generation, him ſhall Chriſt deny, and of him be aſhamed*, &c. And therefore I feared not to affirm, that of neceſſity it is, that ſuch as hope for life everlaſting, avoid all Superſtition, vain Religion, and Idolatry; Vain I call, whatſoever is done in Gods Service or Honour, without the expreſs command of his Word. ---- Nevertheleſs me as an Heretick, and this Doctrine

See his Appellation at the end of the Eccleſiaſtical Hiſtory of Scotland, *pag.* 1.

Pag. 2.

ctrine as Heretical, have your falſe Biſhops and ungodly Clergy condemned, pronouncing againſt me a Sentence of death, in teſtification whereof they have formed a Picture, from which falſe and cruel Sentence, &c. I make it known to your Honours, that I appeal to a lawful and general Council, &c. moſt humbly requiring of your Honours to receive me calling unto you, as to the Powers of
Pag. 3. God, ordained into your Protection againſt the rage of Tyrants, not to maintain me in any iniquity, errour, or falſe opinion, but to let me have ſuch equity, as God by his Word, ancient Laws and determinations of godly Councils, grant to men ac-
Pag. 4. cuſed or infamed. ---- It is lawfull to Gods Prophets and Preachers of Chriſt to appeal from the ſentence and judgement of the viſible Church, to the knowledge of the Civil Magiſtrate, who by Gods Law is bound to hear their cauſes, and to de-
Jer. 26. fend them from Tyranny, as appears in *Jeremiah's*
Pag. 5. caſe, &c. He was condemned by the Prieſts and Prophets in *Jeruſalem*, &c. who then onely in earth were known to be the Viſible Church, from which Sentence he appealed, *i. e.* ſought help of the Princes. I am in your hands, &c. *q. d.* the Princes of *Judah* and *Rulers* of the people, to whom it belongs indifferently to judge between party and party, to juſtifie the Juſt man, and to condemn the Malefactour. You have heard a Sentence of death pro-
Pag. 6. nounced againſt me by the Prieſts, &c. I ſtand in your preſence, whom God hath made Princes, your Power is above their Tyranny, before you do I expoſe my cauſe, I cannot reſiſt to ſuffer what you think juſt; but leaſt my lenity and patience ſhould make you negligent in the defence of me in my juſt cauſe, &c. I dare not conceal. That if you murder me (which thing ye do, if ye defend me

me not) ye make your ſelves and this whole City guilty of my blood: whereupon they freed him from the Sentence. ---- The ſame this Prophet did before *Zedekiah*. ---- This will more plainly appear in the fact of Saint *Paul*. ---- He appealed from all judgement of the Prieſts at *Jeruſalem* to the *Emperour*. ---- It ſeems that his Cauſe was greatly to be ſuſpected, partly for that he refuſed the judgement of thoſe, that had moſt knowledge (as all men ſuppoſed) of Gods Will and Religion; and partly becauſe he appealed to the *Emperour*, who then was at *Rome*, far abſent from *Jeruſalem*, a man ignorant of God, and enemy to all vertue: But the *Apoſtle* conſidering the nature of his enemies, and what things they had intended againſt him, did not fear to appeal from them, *&c.* grounding himſelf upon his innocency, he neither regarded the diſpleaſure of *Feſtus*, nor the brunt of the ignorant multitude, but appealed to *Cæſar*, &c. ---- What I think of mine own perſon God will reveal, when the ſecrets of all hearts ſhall be diſcloſed, *&c.* But touching the Doctrine and Cauſe, for which that adulterous and wicked generation of Antichriſts Servants (who will be called Biſhops among you) have condemned me: I fear not, neither do I ſhame to confeſs and avow before man and Angel to be the eternal truth of the eternal God; and in that caſe I doubt not to compare my ſelf with any member, in whom the Truth hath been impugned, ſince the beginning. ---- Seeing that my battel is againſt the proud and cruel hypocrites of this Age, as that battel of thoſe moſt excellent inſtruments was againſt the falſe Prophets and Malignant Church of their ages. No man ought to think it ſtrange that I compare my ſelf with them, with whom I ſuſtain a common cauſe.

Jer. 38. Pag. 7. Acts 22. 23, 24, & 25. Pag. 8. Pag. 9.

---- But

---- But leſt that ſome doubt remain, that I require more of you then you of conſcience are bound to
Pag. 10. grant, ---- I purpoſe briefly, but yet freely to ſpeak what God by his Word doth aſſure me to be true. (1) That in conſcience you are bound to puniſh Malefactours, and to defend Innocents imploring your help. (2) That God requireth of you to provide that your Subjects be rightly inſtructed in his true Religion, and that the ſame be by you reformed, whenſoever abuſes do creep in by the malice of Satan, and negligence of men. (3) That you are bound to remove from Honour, and to puniſh with Death (if the Crime ſo require)
See pag. ſuch as deceive the people, or defraud them of that
11. *to pag.* food of their ſouls; I mean, Gods lively Word.
20. ---- After that *Moſes* had declared what was true
Pag. 20, Religion, *viz.* To honour God as he commanded,
21. *adding nothing to his Word, neither diminiſhing any*
Deut. 12. *thing from it*; and after alſo he had vehemently exhorted them to obſerve the ſame Law, he denounceth the puniſhment againſt the tranſgreſſours,
Deut. 23. *If thy Brother, Son, Daughter, Wife, or Neighbour,*
& 27. *whom thou loveſt as thine own life, ſollicite thee ſecret, ſaying, Let us go ſerve other gods,* &c. *let not thine eye ſpare him,* &c. Obſerve here, (1) That ſuch as ſollicitate onely to idolatry, ought to be puniſhed to death, without favour or reſpect of perſon, *&c.*
Pag. 22. (2) That the puniſhment of ſuch crimes, as are Idolatry, Blaſphemy, and others that touch the Majeſty of God, doth not appertain to Kings onely, but alſo to the whole body of the people, and every member thereof, according to his vocation, *&c.* God even ſtreightly commandeth, that a City de-
Deut. 7. clining to idolatry ſhould fall by the edge of the Sword, and that the whole ſpoil of the ſame ſhould be burned, no portion of it reſerved, that the Lord

Lord may turn from the fury of his wrath, *&c.* *Pag.* 23.
hinting, that by the defection and idolatry of a few, Gods wrath is kindled against the whole, which is never quenched, till such punishment be taken upon the Offenders, that whosoever served them in their idolatry be brought to destruction; because that it is execrable and accursed before God. ---If any think that this is contrary to the practise *Pag.* 24.
of the *Apostles*, who finding the *Gentiles* in idolatry, did call them to repentance, requiring no such punishment: I answer, That the *Gentiles* before the preaching of Christ, were never avowed by God to be his people, nor received into his houshold, neither were his Laws given unto them to be kept in *Religion*, nor *Policy*; and therefore no corporal punishment was inflicted on them, *&c.* But after they repented of their idolatries and embraced, and made one people with the believing *Jews*, they were subject to the same Law, as the *Jews* were, and were liable to the same punishment if they returned to idolatry again. ---- In universal *Pag.* 25.
defections, and a general revolt, such as was in *Israel* after *Jeroboam*, there is a diverse consideration; for then, because the whole people were conspired against God, none could be found to execute the punishment God had appointed, till God raised up *Jehu*, whom he appointed for that purpose. ---- I know that your *Bishops*, &c. will *Pag.* 32.
cry, A damned *Heretick* ought not to be heard. But remember, my Lords, what I protested in the beginning, upon which ground I continually stand, I am no Heretick, no deceivable Teacher, but the Servant of Christ Jesus, a Preacher of his infallible Verity, innocent in all they can lay to my charge, *&c.* and therefore am unjustly condemned, from which cruel Sentence I have appealed, and do ap-

peal (as before) in the mean time moſt humbly requiring your Honours to take me into your protection, to be Auditors of my juſt defences, granting unto me the ſame liberty, which *Ahab*, a wicked King, and *Iſrael*, at that time a blinded people, granted to *Elijah* in the like caſe, *viz.* that your Biſhops, and the whole rable of your Clergy may be called before you, and before the people whom they have deceived; that I be not condemned by multitude, cuſtome, authority, or law deviſed by man, but that God himſelf may be judge betwixt me and my adverſaries. Let God, I ſay, ſpeak by his Law, *Prophets*, Chriſt Jeſus, *Apoſtles*, and ſo let him pronounce what Religion he approveth, and then be my enemies never ſo many, and appear they never ſo ſtrong and learned, no more do I fear victory, then did *Elijah*, being but one man, againſt the multitude of *Baal*'s Prieſts. And if they think to have advantage by their Councils and Doctors, this I farther offer, to admit the one and the other as witneſſes in all matters debatable, three things (which juſtly cannot be denied) being granted, (1) That the moſt ancient Councils, nigheſt to the Primitive Church, in which the learned and godly Fathers examined all matters by Gods Word, may be holden of moſt authority. (2) That no determination of Councils, or man, be admitted againſt the plain verity of Gods Word, nor againſt the determination of thoſe four chief Councils, &c. (3) That to no Doctor be given greater authority, then *Auguſtine* required to be given to his Writings, *viz.* If he plainly prove not his affirmation by Gods infallible Word, that then his Sentence be rejected and imputed to the errour of a man.---

1 *Kings* 18.

Pag. 34. ---- To the Commonalty of *Scotland*. ---- I am moſt aſſuredly perſwaded, that whatſoever is uſed in

in the Papistical Church, is altogether repugnant to Christs blessed Ordinance, and is nothing but mortal venome, of which whosoever drinketh, therewith he drinketh death and damnation, except by true conversion unto God he be purged from the same. ---- It will be said, That it is unreasonable, that ye should call your Religion in doubt, which hath been approved and established by so long continuance, and by the consent of so many men before you. But I shortly answer, That neither is the long continuance of time, neither the multitude of men a sufficient approbation, which God will allow for our Religion: For as some of the Ancients witness, neither can long process of time justifie an errour, nor can the multitude of such as follow it, change the nature of the same; but if it was an errour in the beginning, so it is in the end; and the longer that it be followed, and the more that do receive it, it is the more pestilent, and the more to be avoided. If Antiquity or Multitude of men could justifie any Religion, then was the idolatry of the *Gentiles*, and now is the abomination of the *Turks* good Religion; for *antiquity* approved the one, and a *multitude* have received and do defend the other. But otherwise to answer; Godly men may wonder from what Fountain such a Sentence doth flow, that no man ought to try his Faith and Religion by Gods Word, but he may safely believe and follow every thing, which Antiquity and Multitude have approved. The Spirit of God doth otherwise teach us, *Search the Scriptures*, &c. The *Bereans* are commended for trying the *Apostles* Doctrine by Gods plain Scriptures. *Believe not every Spirit*, but *try the Spirits*, &c. *Whoso doth evil hateth the light*; *neither will he come to the light, lest that his works be* ma-

Pag. 35.

John 5. & 7. *Acts* 17. 1 *John* 4. *John* 3.

manifested and rebuked. ---- Truth being of the nature of fine purified Gold, doth not fear the trial of the Furnace; but the stubble and chaffe of mens inventions (such is their Religion) may not abide
Pag. 36. the flame of the fire. ---- Seeing *Religion* is to man, as the *stomack* to the body, which, if it be corrupted, doth infect all the members, it is necessary that the same be examined, and if it be found replenished with pestilent humours (I mean with the fancies of men) then of necessity it is that those be purged, else shall your bodies and souls perish for ever. A corrupt Religion defileth the whole life of man, appear it never so holy. Neither would I that ye should esteem the reformation and care of Religion less to appertain to you, because you are no *Kings*, *Rulers*, *Judges*, *Nobles*, nor in Authority. ---- To believe and receive the Gospel the Commonalty are no less bound, then be their Rulers and Princes. ---- As your bodies cannot escape corporal death, if with your Princes ye eat or drink deadly poyson (although it be by ignorance or negligence) so shall ye not escape the everlasting, if with them ye profess a corrupt Religion. ---- As the just liveth by his own faith, so doth the unfaithful perish by his own infidelity ---- If ye look for the life everlasting, you must try if ye stand in the faith; and if ye would be assured of a true and lively faith, you must needs have Christ
Pag. 37. truly preached unto you. --- When the Tabernacle was built and set in order, God provided how it and the things pertaining to the same should be sustained, so that they should not fall in decay: and this provision (albeit Heaven and Earth obey his Empire) would he not take from the secret and hid treasures, which lie dispersed in the veins of the Earth, neither yet would he take it onely from the

the rich and potent of the people, but the rich should give no more for that uſe, then the poor, nor the poor leſs then the rich. ---- If this equality was commanded by God for the maintenance of that tranſitory Tabernacle, which was but a ſhadow of a better to come; is not the ſame required of us, who have the Verity, which is Chriſt Jeſus? He being clad in our nature is *Immanuel*, i. e. *God with us*. And for the more aſſurance of his promiſe of being with us, *&c.* he hath erected among us the ſigns of his own preſence with us, the true preaching of his Word, and right adminiſtration of the Sacraments, his ſpiritual Tabernacle, to the maintenance whereof is no leſs bound the Subject then the Prince, the poor then the rich. ---- As the one is obliged *to believe in heart, and with mouth to confeſs the Lord Jeſus*, ſo alſo is the other. ---- The pooreſt that in the dayes of this cruel perſecution believeth in Chriſt, and boldly doth confeſs him before this wicked generation, is no leſs acceptable before God, then is the King, that by his Sword and Power rooteth out Idolatry, and ſo advanceth Chriſts Glory. ---

From Geneva, *July* 4. 1558.

Exod. 30.

Pag. 38.

Pag. 39.

Afterwards Mr. *Knox* called back again into *Scotland* by ſome Lords, *&c.* but a ſtop being for a while put upon his return, he writ from *Diep*, *Octob.* 27. 1557. having left *Geneva*.

The Eccleſ. Hiſt. of Scotland, *pag.* 107, 108, 109.

In his Letter. ---- If any perſwade you for fear of dangers that may follow, to faint in your former purpoſe, let him be judged of you both fooliſh and your mortal enemy: *fooliſh*, becauſe he underſtood nothing of Gods approved wiſdome; and *enemy* unto you, becauſe he laboured to ſeparate you from Gods favour, provoking his vengeance

and grievous plagues againſt you; becauſe he would that you ſhould prefer your worldly reſt to Gods praiſe and glory, and the friendſhip of the wicked to the ſalvation of your Brethren. I am not ignorant that fearful troubles ſhall enſue your enterpriſe: But O joyful and comfortable are the troubles and adverſities, which man ſuſtaineth for accompliſhment of Gods Will revealed by his Word! How terrible ſoever they appear to the judgement of the natural man, yet are they never able to devour, nor utterly to conſume the Sufferers; for the inviſible and invincible power of God ſuſtaineth and preſerveth, according to his promiſe, all ſuch, as with ſimplicity do obey him. ---

Pag. 145. When the Biſhop of Saint *Andrews* threatned Mr. *Knox*, that if he preached there (as he intended) he ſhould be aſſaulted with a dozen of *Culverings*. Being demanded his judgement, whether his preaching ſhould not be delayed, anſwered, God is my witneſs, that I never preached Chriſt Jeſus in contempt of any man, neither mind I at any time to preſent my ſelf to that place, having either reſpect to my own private commodity, or to the worldly hurt of any creature: But to delay to preach to morrow (unleſs the body be violently withholden) I cannot in conſcience; for in this Town and Church God began firſt to call me to the dignity of a Preacher, from the which I was reft by the tyranny of *France*, and procure-

Pag. 147. ment of the Biſhops, what torment I ſuſtained in the *Gallies*, &c. is now no time to recite. This onely I cannot conceal, which more then one have heard me ſay, when abſent from *Scotland*, That my aſſured hope was in open audience to preach at Saint *Andrews*, before I departed this life. And therefore, my Lords, ſeeing that God, above the ex-

expectation of many, hath brought my body to the ſame place, where firſt I was called to the office of a Preacher, and from the which I was moſt unjuſtly removed, I beſeech your Honours not to ſtop me from preſenting my ſelf unto my Brethren: And as for the fear of danger, that may come to me, let no man be ſollicitous; for my life is in the cuſtody of him, whoſe glory I ſeek; and therefore I cannot ſo fear their boaſt or tyranny, that I will ceaſe from doing my duty, when of mercy he offereth the occaſion. I deſire not the hand of any man to defend me, onely I crave audience, *&c.* Whereupon the Lords were fully content he ſhould preach; and ſo he did, upon the ejection of the *buyers and ſellers forth of the Temple*, applying the corruption that was then, to the corruption that is in Papiſtry, and Chriſts fact to the duty of thoſe to whom God gives power and zeal to remove all Monuments of idolatry. ---- When the *Lords* and thoſe that favoured Reformation were driven from *Edinburg* to *Sterling* (which was the time of their greateſt trouble) Mr. *Knox* preached on *Pſal.* 80. *v.*6,7,8. *Pag.* 206. 207.

In the Sermon. ---- God in wiſdome ſometimes ſuffers his choſen Flock to mockage, and dangers, yea apparent deſtruction; that they may feel the vehemency of Gods indignation; that they may know how little ſtrength is in themſelves; that they may leave a teſtimony to the generations following, as well of the malice of the Devil againſt Gods people, as of the marvellous Work of God in preſerving his little Flock by far other means, then man can eſpy. ---- It is a great and ſore temtation, when God turns away his face from our Prayers, *&c.* This temptation no fleſh can overcome or abide, unleſs the mighty Spirit of God *Pag.* 208.

interpose; as appears in *Saul*, when God would not hear him. The difference between the Elect and Reprobate in this temptation is this; The Elect, sustained by the secret power of Gods Spirit, still call upon God, albeit he appear to contemn their Prayers, as *Jacob* did, *&c.* But the Reprobate, being denied their requests, do cease to pray, and contemn *God*, and it may be seek to the *Devil* for what they cannot obtain by God. ---- Such is our tender delicacy and self-love of our own flesh, that those things, which we lightly pass over in others, we can greatly complain of, if they touch our
*Pag.*209. selves. ---- When the sins of men are rebuked in general, seldome is it that man descendeth within himself, accusing and condemning in himself that, which most displeaseth God; but rather he doubteth that to be a cause, which before God is no cause indeed; as the *Israelites* supposed the cause of their overthrow was, because they had lifted the Sword against their Brethren of *Benjamin*, and yet the express command that was given them, did deliver them from all crime in that cause. ---- The true cause was their going to execute judgement against the wicked without repentance for their own former offences and defection from God; and their trusting in their own strength, they were a great multitude, and the other far inferiour to
*Pag.*210. them. ---- When we were a few, *&c.* we called upon God, and took him for our Protector, Defence, and Refuge; among us we had no bragging of multitude, nor of our strength, nor of our policy; we did onely sob to God to have respect to the equity of our Cause, and to the cruel pursuit of the tyrannical Enemy. But since that our Number hath been multiplied, and great Ones joyned with us, nothing hath been heard, but, This Lord will

will bring these many hundred Spears; this man hath the credit to perswade the Countrey; If this *Ayre* be ours, no man in such bounds will trouble us. Thus we made flesh our Arm. ---- It resteth that we turn to the Eternal our God (who beateth down to the death, that he may raise up again, to leave the remembrance of his wonderous deliverance, to the praise of his own Name) which if we do unfeignedly, I no more doubt, but that this our dolour, confusion, and fear, shall be turned into joy, honour, and boldness, then that God gave victory to the *Israelites* over the *Benjamites*, after that twice with ignominy they were repulsed. Yea, whatsoever shall become of us and our mortal carkases, I doubt not but that this Cause (in despight of Satan) shall prevail; for it is the eternal Truth of the eternal God.

It may be that God shall plague some; for that they delight not in the Truth, albeit for worldly respects they seem to favour it: yea God may take some of his deerest Children away, before that their eyes see greater troubles; but neither shall the one, nor the other so hinder this Action, but in the end it shall triumph. *Pag.* 211.

After the taking of *Kinghorn*, at which time the *Queen Regent* blasphemously said, Where now is *John Knox* his God? My God is now stronger then he even in *Fife*. Mr. *Knox* preached a comfortable Sermon, on the danger wherein the Disciples of Christ, when they were in the midst of the Sea, and Jesus upon the Mountain, exhorting them not to faint, but to rowe against the contrary blasts, till that Jesus Christ should come; for (said he) I am assuredly perswaded, that God will deliver us from this extreme trouble, as that this is the Gospel of Jesus Christ, which I preach unto you this day. *Pag.* 215. *John* 6.

day. The fourth watch is not yet come, abide a little, the Boat ſhall be ſaved, and *Peter*, which hath left the Boat, ſhall not drown.

Pag. 218. In his Letter to Sir *William Cicil*, *Secretary of State in* England. ---- As from God you have received Life, Wiſdome, and Honours, *&c.* ſo ought you wholly to apply the ſame to the advancement
Pag. 219. of his glory, *&c.* which alas! in times paſt you have not done: For to the ſuppreſſing of Chriſts true Evangel, to the erecting of Idolatry, and to the ſhedding of the blood of Gods moſt dear Children, have you by ſilence conſented and ſubſcribed this your moſt horrible defection from the known Truth and once profeſſed, *&c.* He hath not dealt with you, as with others, *&c.* but you guilty in the ſame offences hath he foſtered (as it were) in his own boſome, during the time of that moſt miſerable thraldome under Queen *Mary*; and now hath ſet you at ſuch liberty, as the fury of Gods enemies cannot hurt you, except that willingly againſt his Honour, you take pleaſure to conſpire with them. ---- God requires of you earneſt repentance for your former defection, and an heart mindful of his merciful providence, and a will ready to advance his glory, that evidently it may appear, that in vain you have not received theſe graces of God. To performance whereof, of neceſſity it is, that carnal wiſdome and worldly policy (to both which you are too much inclined) give place to Gods naked Truth. Very love compells me to ſay, That except the Spirit of God purge your heart from that Venome, which your eyes have ſeen deſtructive to others, that you ſhall not long eſcape the reward of Diſſemblers.---Now you are in that eſtate and credit, in the which you ſhall either comfort the ſorrowful and afflicted for righ-

righteouſneſs ſake; or elſe you ſhall moleſt and oppugne the Spirit of God ſpeaking in his Meſſengers. The Comforters of the afflicted for godlineſs have promiſe of comfort in their greateſt neceſſities; but the Troublers of Gods Servants (how contemned ſoever they appear before the world) are threatned to have their Names in execration to the Poſterities following. ---- Except that in the Cauſe of Chriſts *Evangel* you be found ſimple, ſincere, fervent, and unfeigned, you ſhall taſte of the ſame cup, which Politick Heads have drunk in before. ---- I hear that ſome of that poor Flock, of late aſſembled in *Geneva*, are ſo extremely handled, that thoſe who moſt rudely have ſhed the blood of Gods moſt dear Children, find this day among you greater favours, then they do. Alas! This appeareth much to repugne to Chriſtian Charity: for whatſoever hath been mine offence, this I fear not to affirm in their Cauſe; That if any that have ſuffered Exile in thoſe moſt dolorous dayes of Perſecution, deſerve praiſe and commendation for peace, concord, ſober and quiet living, it is they. ---- *Pag.* 220.

From Diep, *April* 10. 1559.

In his Letter to Queen *Elizabeth*. ---- Conſider deeply how for fear of your life you did decline from God, and bow to Idolatry, going to *Maſs* under your Siſter *Mary* her perſecution of Gods Saints. Let it not appear a ſmall offence in your eyes, that you have declined from Chriſt Jeſus in the day of your Battel: neither would I that you ſhould eſteem that mercy to be vulgar and common, which you have received, *viz.* that God hath covered your Offence, hath preſerved your Perſon, when you were moſt unthankful, and hath *Pag.* 226.

hath Exalted you, *&c.* ---- Commonly it is ſeen, that ſuch as refuſe the counſel of the Faithful (appear it never ſo ſharp) are compelled to follow the deceit of Flatterers to their own perdition. ----

Edinburg, July 28. *A.* 1559.

*Pag.*310. When *Maſs* was permitted to the *Queen* for a time, Mr. *Knox* the next Sabbath after the firſt Maſs, ſhewed what terrible plagues God had taken upon Realms and Nations for Idolatry, and added, That one *Maſs* was more fearful to him, then if Ten thouſand armed Enemies were Landed in any part of the Realm, of purpoſe to ſuppreſs the whole Religion; for (ſaid he) in our God there is ſtrength to reſiſt and confound multitudes, if we unfeignedly depend upon him, whereof heretofore we have had experience; but when we joyn hands with Idolatry, it is no doubt but both Gods amiable preſence and comfortable defence will leave us, and what ſhall then become of us? Alas! I fear that experience will teach us to the grief of many.

When God began to make his words good, He did in the audience of many, *Dec.* 1565. ask God mercy that he was not more vehement and upright in ſuppreſſing that *Idol* at the beginning; For (ſaid he) albeit I ſpake that, which offended ſome (which this day they ſee and feel to be true) yet did I not that, which might have been done; for God had not onely given me knowledge and a tongue to make known the impiety of that Idol, but he had given me credit with many, who would have put in execution Gods Judgements, if I would onely have conſented thereto: but ſo careful was I of that common tranquility, and ſo loth was I to offend ſome, that in ſecret conference with zealous-

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men I travelled rather to mitigate, yea to slacken that fervency God had kindled in them, then to animate or encourage them to put their hands to the Lords Work: wherein I acknowledge my self to have done most wickedly, and from the bottome of my heart do ask of my God pardon, that I did not what in me lay to have suppressed that Idol in the beginning.

When the *Queen* accused him for stirring up her Subjects against her Mother & her Self, and that he was the cause of much sedition & great slaughter in *England*, and that all he did was by *Necromancy*: Madam (said Mr. *Knox*) may it please your Majesty patiently to hear my simple answers: and first, If to teach the Word of God in sincerity, if to rebuke *Idolatry*, and to will a people to worship God according to his Word, be to raise Subjects against their Princes, then cannot I be excused; but if the true knowledge of God and his right worshipping be the chief cause, which must move men to obey their just *Princess* from their heart (as it is most certain they are) wherein can I be reprehended? I think, and am surely perswaded that your Majesty hath had, and now hath as unfeigned obedience of such as profess Christ Jesus within this Realm, as ever your *Father* or *Progenitors* had of those that were called *Bishops*. --- And now shortly to answer the other two Accusations, I heartily praise my God, through Jesus Christ, that Satan, that enemy of mankind, and the wicked of the world, have no other crimes to lay to my charge, then such as the world it self knoweth to be most false and vain. If indeed in any of the places, where I was in *England*, during the time of my being there, there was either Battel, Sedition, or Mutiny, I shall confess my self a shedder of blood; but

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but God ſo bleſſed my weak labours in *Barwick* (wherein then commonly uſed to be ſlaughter, by reaſon of quarrels that uſed to ariſe among Souldiers) that there was great quietneſs all the time that I remained there. And whereas they ſlander me of *Magick*, *Necromancy*, &c. all the Congregations that ever heard me, know what I ſpake againſt ſuch acts, and thoſe that uſe ſuch impiety: but ſeeing my Maſter was accuſed thus, even that he was poſſeſſed with *Belzebub*, I muſt patiently bear their falſe accuſations.

But yet (ſaid the *Queen*) you have taught the people to receive another Religion, then their *Princes* can allow; and how can that Doctrine be of God, ſeeing God commandeth Subjects to be obedient to their *Princes*? *Madam* (ſaid he) *as right Religion took neither original, nor antiquity from worldly Princes, but from the eternal God alone; ſo are not Subjects bound to frame their Religion according*
Pag. 313. *to the appetite of their Princes.* ---- Daniel *and his fellows were Subjects to* Nebuchadnezzar *and unto* Darius, *and yet they would not be of their Religion. The three Children ſaid, We make it known to thee, O King, that we will not worſhip thy gods. And* Daniel *prayed publickly to his God againſt the expreſs command of the King.* ----

Pag. 314. You are not the Church (ſaid the *Queen*) that I will nouriſh: I will defend the Church of *Rome*; for I think it is the true Church of God. Your will *Madam* (ſaid he) is no reaſon, neither doth your thought make that *Roman Harlot* to be the *immaculate Spouſe* of Jeſus Chriſt. And wonder not (*Madam*) that I call *Rome* an *Harlot*; for that Church is altogether polluted with all kind of ſpiritual fornication, *&c.* Yea I offer my ſelf further to prove, that the Church of the *Jews*, who crucified

cified Christ Jesus, when they manifestly denied the Son of God, was not so far degenerated from the Ordinances and Statutes, which God gave by *Moses* and *Aaron* to his people, as the *Church of Rome* is declined from the purity of Religion, which the Apostles taught and planted. ----

You interpret the Scriptures (said she) in one manner, and they in another; whom shall I believe? who shall be *Judge?* Believe (said he) God that speaketh plainly in his Word; and further then the Word teacheth you, ye shall believe neither the one, nor the other. The Word of God is plain in it self; and if there appear any obscurity in one place, the Holy Ghost, who is never contrarious to himself, explains the same more clearly in other places.

When he was accused as one that had irreverently spoken of the *Queen*, and that travelled to bring her into hatred and contempt of the people, and that he had exceeded the bounds of his Text. *Madam* (said he) if your ears had heard the whole matter that I treated of, if there be in you any spark of the Spirit of God, yea of honesty and wisdome, you would not justly be offended with any thing I spake. ---- My Text was this, *And now O Kings understand, be learned ye Judges of the earth.* After (*Madam*) I had declared the dignity of *Kings* and *Rulers*, the obedience due to them, I demanded this Question, But oh alas! what account shall the most part of *Princes* make before the supreme Judge, whose Throne and Authority so shamefully they abuse? The complaint of *Solomon* is this day most true, That Violence and Oppression do occupy the Throne of God on earth; for whilst that Murtherers, Blood-thirsty men, Oppressors, *&c.* dare present themselves before Kings and Princes, *Pag.* 334.

and

and the poor Saints of God are baniſhed and exiled, what ſhall we ſay, but that the Devil hath taken poſſeſſion in the Throne of God, which ought to be fearful to all wicked doers, and a refuge to the innocent and oppreſſed: And how can it be other-
Pag. 335. wiſe? For Princes will not underſtand, *&c.* Gods Law they deſpiſe, his Statutes and holy Ordinances they will not underſtand; for in fidling and ſinging they are more exerciſed, then in reading or hearing Gods moſt bleſſed Word. *&c.* And of dancing (*Madam*) I ſaid, That albeit in Scripture I find no praiſe of it, and in profane Writers it is termed the geſture rather of thoſe that are mad, then of ſober men. Yet do I not utterly condemn it, provided that two vices be avoided. (1) That the principal Vocation of thoſe that uſe that exerciſe, be not neglected, for the pleaſure of dancing. (2) That they dance not, as the *Philiſtines* their Fathers, for the pleaſure that they take in the diſpleaſure of Gods people; for if they do ſo, they ſhall receive the *reward of dancers*, and that will be to *drink* in Hell, unleſs they ſpeedily repent. So ſhall God turn their mirth into ſudden ſorrow; for God will not alwayes afflict his people, nor wink at the tyranny of Tyrants.

Many that ſtood by witneſſed, That Mr. *Knox* had recited the very words that publickly he ſpake. The *Queen* looked about upon ſome of the Reporters, and ſaid, Your words are ſharp enough, as you have ſpoken them, but yet they were told me in another manner. ---- If you hear any thing of my ſelf, that miſliketh you, come to my ſelf and tell me, and I ſhall hear you. Madam (ſaid he) I am called to a publick Function within the Church of God, and appointed by God to rebuke the ſins of all. I am not appointed to come to every man

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in particular to ſhew him his offence; for that labour were infinite. If your *Majeſty* pleaſeth to frequent the publick Sermons, then I doubt not but you ſhall fully underſtand, both what I like and miſlike, as well in your *Majeſty* as in all others. Or if your *Majeſty* will aſſign me a certain day and hour when it ſhall pleaſe you to hear the Form and Subſtance of Doctrine, which is propoſed in publick to the Churches of this Realm, I will moſt gladly wait upon your *Majeſties* pleaſure, time, and place; but to come and wait upon your Chamber door, or elſewhere, and then to have no farther liberty, but to whiſper my mind in your *Majeſties* ear, or to tell you what others think or ſpeak of you, neither will my conſcience, nor the Vocation whereto God hath called me, ſuffer it. *Pag.* 336.

Mr. *Knox* departed with a reaſonable merry countenance, whereat ſome *Papiſts* offended, ſaid, He is not afraid; which heard by him, he anſwered, Why ſhould the pleaſant face of a *Lady* afray me? I have looked in the faces of many angry men, and yet have not been afraid above meaſure.

When the *Courtiers* pickt quarrels againſt the Preachers for reprehending avarice, oppreſſion, exceſs, riotous cheer, banquetting, immoderate dancing, and whoredome, that thereof enſues, which then began to abound at Court, alledging, That all their preaching was turned into railing. Mr. *Knox* told them; It cometh to our ears, that we are called Railers, whereof albeit we wonder, yet we are not aſhamed, ſeeing that the moſt worthy Servants of God, that before us have travelled in this Vocation, have ſo been ſtiled; but unto you do I ſay, that the ſame God, who from the beginning hath puniſhed the contempt of his Word, and *Pag.* 348.

hath poured forth his vengeance on ſuch proud mockers, ſhall not ſpare you; yea, he ſhall not ſpare you before the eyes of this wicked generation, for the pleaſure whereof ye deſpiſe all wholeſome admonition. Have you not ſeen greater then any of you ſitting where ye ſit (Earl *Huntly*) pick his nails, and pull down his Bonnet over his eyes, when Idolatry, Witchcraft, Murder, Oppreſſion, *&c.* were rebuked? was not this his common talk? When theſe Knaves have railed their fill, then will they hold their peace. Have ye not heard it affirmed to his own face, that God ſhould revenge that his blaſphemy, even in the eyes of ſuch as were witneſs to his iniquity? By your hands hath God executed the judgement threatned. But what amendment can be eſpied in you? Idolatry was never in greater quiet, vertue and vertuous men never in more contempt, vice was never more bold, nor puniſhment leſs feared. And yet
Pag. 349. who guides the *Queen* and *Court*? who but Proteſtants? O horrible ſlanderers of God, and of his holy Evangel! Better it were unto you plainly to renounce Chriſt Jeſus, then thus to expoſe his bleſſed Evangel to mockage. If God puniſheth not you that this ſame age ſhall ſee your puniſhment, the Spirit of righteous judgement guides me not.

Pag. 352. When the *Queen* ſent for Mr. *Knox*, and would have him to perſwade the people, eſpecially the Gentlemen of the *Weſt*, not to put hand to puniſh any for uſing themſelves in their Religion as pleaſed them: He willed her Majeſty to puniſh Malefactours according to the Laws, and he durſt promiſe quietneſs upon the part of them that profeſſed the Lord Jeſus within *Scotland*; but if her Majeſty thought to delude the Laws, he ſaid, He feared ſome would let the *Papiſts* underſtand, that without

out punishment they should not be suffered so manifestly to offend Gods Majesty. --- I shall cause (said the *Queen*) to summon all offenders, and ye shall know that I shall minister justice. I am assured then (said he) that ye shall please God, and enjoy rest and tranquillity within your Realm, which to your Majesty is more profitable, then all the *Popes* power can be. *Pag.* 354.

In his Letter to the *Earl* of *Murray*. ---- Seeing I perceive my self frustrate of my expectation, which was, that you should ever have preferred God to your own affection, and the advancement of his truth to your own commodity, I commit you to your wit, and to the conducting of those which can better please you. ---- *Pag.* 357.

In a Sermon concerning *the Queens Marriage*, he said, Whensoever the Nobility of *Scotland*, who profess the Lord Jesus, consent that an Infidel (and *all Papists be Infidels*) shall be Head to our Sovereign, ye do, so far as in you lies, banish Christ Jesus from this Realm; yea, bring Gods vengeance on the Countrey, a plague upon your selves, and perchance you shall do small comfort to your *Sovereign*. *Pag.* 359.

When he was upon that account brought before the *Queen*; *Madam* (said he) when it shall please God to deliver you from that bondage of darkness and errour, wherein ye have been nourished for lack of true Doctrine, your *Majesty* will find the liberty of my tongue nothing offensive. Out of the Pulpit I think few have occasion to be offended at me; but there I am not Master of my self, but must obey him, who commands me to speak plain, and to flatter no flesh upon the face of the earth. But what have you to do (said she) with my *Marriage*? I am sent (said he) to preach the *Evangel* of *Jesus* *Pag.* 360.

Christ to such as please to hear. It hath two parts, *Repentance* and *Faith*. Now, *Madam*, in preaching of Repentance, of necessity it is that the sins of men be noted, that they may know wherein they offend: but so it is, that the most part of your Nobility are so addicted to your affections, that neither Gods Word, nor yet their Commonwealth are rightly regarded; and therefore it becometh me to speak that they may know their duty. (And so he repeated to her self what he had said in publick) Whereupon the Queen wept; but when she had given place to her inordinate passions, Mr. *Knox* said, *Madam*, in Gods presence I speak, I never delighted in the weeping of any of Gods Creatures, *&c.* much less can I rejoyce in your *Majesties* weeping; but seeing I have given you no just occasion to be offended, but have spoken the truth, as my Vocation craves of me, I must sustain your *Majesties* tears, rather then I dare hurt my conscience, or betray the Commonwealth by silence.

*Pag.*362. About that time he prayed thus. ---- Deliver us O Lord from the bondage of *Idolatry*. Preserve and keep us from the tyranny of Strangers. Continue us in peace and concord among our selves, if thy good pleasure be, O Lord, for a season.

Being asked, Why he prayed for quietness for a season, and not absolutely? His answer was, That he durst not pray, but in faith, and faith in Gods Word assured him, That constant quietness would not continue in that Realm, wherein Idolatry had been suppressed, and then was permitted to be erected again.

*Pag.*365. The Master of *Maxwell* telling him, That he would not find that men will bear with him in times to come, as they had done in times past; If (said

(said he) God stand my Friend, as I am assured he of his mercy will, so long as I depend upon his promise, and prefer his glory to my life and worldly profit, I little regard how men behave themselves towards me, *&c.* ----

The Earl of *Murray*, and the Secretary sent for Mr. *Knox*, and lamented that he had so highly offended the *Queen* by writing Letters, desiring the Brethren from all parts to convene at *Edinburg*, that there was no hope for him, unless he would confess his offence, and put himself in her *Majesties* will. I praise God through Jesus Christ (said he) I have learned not to fear the things that the Godless multitude fear. I have the testimony of a good conscience, that I have given no offence to the *Queen*; for I have done nothing but my duty, and so my hope is, that my God will give me patience to bear what will ensue. *Pag.* 367.

When he was called before the *Queen* and her *Council*, the *Secretary Lethington* told him, the *Queen* was informed, That he travelled to raise a tumult of her Subjects against her, and for certification thereof, produced one of his Letters, which he owned. Then said the *Secretary*, Mr. *Knox*, Are not you sorry from your heart, that such a Letter hath passed your Pen, *&c.* Before I repent (said he) I must be taught my offence. Offence (said *Lethington*) If there were no more but the Vocation of the *Queens Leiges*, the offence cannot be denied. Remember your self, my Lord, (said *Knox*) there is a difference betwixt a lawfull and an unlawfull Vocation. If I have been guilty in this, I have oft offended since I came last into *Scotland*; for what Vocation of Brethren hath ever been since, to which my Pen hath not served? and before this no man laid it to my charge as a crime. Then was *Pag.* 368. *Pag.* 369.

then (said *Lethington*) and now is now, we have no need of such Vocation, as sometimes we have had. The time that hath been (said *Knox*) is now before my eyes; for I see the poor flock in no less danger, then it hath been at any time before; except that the Devil hath gotten a Vizard upon his face, before he came in with his own face, discovered by open tyranny, seeking the destruction of all that refused Idolatry, and then I think you will confess, the Brethren lawfully assembled themselves for defence of their lives; and now the Devil comes under the Cloak of Justice, to do that which God would not suffer him to do by strength, by crafty deceit, making the Prince party, *&c.* After a long conference between the *Queen* and Mr. *Knox*, the *Secretary* told him, He might return to his house for that night. I thank God and the *Queens* Majesty (said he) and *Madam*, I pray God to purge your heart from *Papistry*, and to preserve you from the counsel of flatterers; for how pleasant soever they appear to your ear and corrupt affections for the time, experience hath taught us, in what perplexity they have brought famous Princes. After he was gone, the Nobility in the presence of the *Queen* absolved Mr. *Knox*.

Pag. 380. In his Prayer for the *Queen*. ---- O Lord, if thy good pleasure be, purge the heart of the *Queens* Majesty from the venome of Idolatry, and deliver her from the thraldome and bondage of Satan, into the which she hath been brought up, and yet remains, for the lack of true Doctrine; and let her see by the illumination of thy Spirit, that there is no means to please thee, but by Jesus Christ thy onely Son, and that Jesus Christ cannot be found but in thy holy Word; nor yet received, but as it prescribes, which is, to renounce our own wisdome,

dome, and preconceived opinion, and worſhip thee as it commands; that in ſo doing ſhe may avoid the eternal damnation which is ordained for all obſtinate impenitents; and that this poor Realm may alſo eſcape that plague and vengeance which inevitably followeth Idolatry, maintained againſt the manifeſt Word, and the light thereof.

Secretary Lethington was offended at two things therein. (1) Becauſe he prayed for the *Queen* conditionally, If it be thy good pleaſure, *&c.* Where have ye an example of ſuch a Prayer? Mr. *Knox* anſwered, Whereſoever the examples are, I am ſure of the Rule, which is this; *If we ſhall ask any thing according to his Will, he ſhall grant us.* ---- I have learned to pray in faith; now faith (you know) depends upon the Word of God; and ſo it is, that the Word of God teacheth me, that Prayer profiteth the Sons and Daughters of Gods Election. ---- Beſides, did not the Apoſtles pray as they commanded others to pray? Now *Peter* commanded *Simon Magus* to pray conditionally, *If it be poſſible*, &c. (2) Where find ye that the Scriptures call any the Bond-ſlaves of Satan (ſaid the *Secretary*) or that the Prophets of God ſpake of Kings and Princes ſo irreverently? The Scripture ſaith (ſaid Mr. *Knox*) that by nature we are all the children of wrath, and our Maſter Chriſt affirms, *That ſuch as do ſin, are ſervants to ſin*, &c. *Behold, I ſend thee* (ſaith Chriſt to *Paul*) *to the Gentiles, to turn them from the power of Satan unto God.* ---- Kings and Queens are not excepted, but all unfaithfull are pronounced to ſtand in one rank, and to be in bondage to one Tyrant the Devil. ---- *Eliſha* was a Subject in the Kingdome of Iſrael, and yet how little reverence did he give to the King? he feared

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not to say to King *Jehoram*, *What have I to do with thee?* &c. *As the Lord of Hosts liveth, in whose sight I stand, if it were not that I regard the presence of Jehoshaphat, the King of Judah, I would not have looked toward thee*, &c. ----

Pag. 383.

Pag. 390. *Lethington* telling him, That we are not bound to follow extraordinary examples, unless we have the like command, *&c.* I grant (said Mr. *Knox*) if the example repugne the Law; as if a covetous man should borrow silver, raiment, *&c.* from his neighbour, and withhold the same, alledging the example of the *Israelites* in *Egypt*, &c. But where the example agrees with the Law, *&c.* it stands to us in place of a Commandement; for as God in his Nature is constant and immutable, so cannot he condemn in the ages subsequent, that which he hath approved in his Servants before us. ----

Pag. 391. *Lethington* telling him, That prosperity doth not alwaies prove, that God approves the facts of men. Yes (said he) when the facts of men agree with the Law of God, and are rewarded according to his own promise expressed in his Law, the prosperity that succeeds them is a most infallible assurance, that God hath approved them. ----

Pag. 416. Upon the nineteenth of *August An.* 1565. a little while after the *Queen* was married to the Lord *Darley*, who to please the Protestants, came to Church, Mr. *Knox* preached upon *Isa.* 26. 13, 14, 15, 16, *&c.* wherein he said, That God sets in Government (for the offences and ingratitude of the people) Boyes and Women, and that God justly punished *Ahab* and his posterity, because he would not take order with that harlot *Jezabel*; for which Sermon he was called in question, and in answering said more then he had preached; for he added, That as the *King* had (to please the *Queen*) gone to Mass,

Maſs, and diſhonoured the Lord God, ſo ſhould God in his Juſtice make her an inſtrument of his ruine; and ſo it fell out in a very ſhort time. But the *Queen* being incenſed at theſe words, to pleaſe her he was forbid to preach for a time. This Sermon he took care to have it printed, to make known to the world what ground there was to deal ſo with him, as he tells us.

See his Life before the Eccleſiaſtical Hiſtory of Scotland, pag. 3.

In his Epiſtle to the Reader. ---- I dare not deny (leaſt that in ſo doing I ſhould be injurious to the Giver) but that God hath revealed to me ſecrets, unknown to the world, and alſo that he hath made my tongue a Trumpet, to forewarn Realms and Nations, yea, certain great revelations of mutations and changes, when no ſuch things were feared, nor yet was appearing: A portion whereof cannot the world deny (be it never ſo blind) to be fulfilled; and the reſt alas! I fear, ſhall follow with greater haſt, and in more full perfection then my ſorrowfull heart deſireth. Notwithſtanding theſe revelations and aſſurances, I did ever abſtain to commit any thing to writing, contented onely to have obeyed the charge of him, who commanded me to cry.

See the Sermon it ſelf at the end of the ſaid Hiſtory, p. 88.

Pag. 89.

If any then will ask to what purpoſe this onely Sermon is ſet forth, and greater matters omitted, I anſwer, To let ſuch, as Satan hath not altogether blinded, ſee, upon how ſmall occaſions great offence is now conceived. For this Sermon (from my Bed) I was called before the Council, and after long reaſoning, I was by ſome forbidden to preach in *Edinburg*, ſo long as the King and Queen were in Town.----

The Sermon he writ for the Preſs the laſt day of *Auguſt* 1565. when the Caſtle of *Edinburg* was ſhooting againſt the Exiled for Chriſts ſake; and

Pag. 122.

there-

therefore he concluded thus; Lord into thy hands I commend my Spirit, for the terrible roaring of Guns, and the noise of Armour do so pierce my heart, that my soul thirsteth to depart. Be merciful to thy flock, O Lord, and at thy good pleasure put an end to my misery.

See his Life before the Ecclesiastical History of Scotland, pag. 3.

The next Sabbath, after the Earl of *Murray* was slain, a Note was sent to Mr. *Knox*, among the Papers, wherein were written the names of those that desired the Prayers of the Church, with these words, Take up the man, whom ye accounted another god. At the end of his Sermon he bemoaned the loss that the Church and State of *Scotland* received by the death of that man, and said, That as God in his mercy giveth good and wise Rulers, so he taketh them away in his wrath; and then added, There is one in this Company, that maketh the subject of his mirth this horrible murder, whereat all good men have cause to be sorry: I tell him, he shall die where there shall be none to lament him.

The young Gentleman that writ the Note, hearing this Comination, went home and said to his Sister, that *John Knox* was raving to speak of he knew not whom. His Sister replied with tears in her eyes, telling him, That none of *John Knox*'s threatnings fell to the ground without effect: and so it fell out in this particular; for this Mr. *Thomas Metellan* shortly after went beyond Sea to travel, and died in *Italy*, having no known man to assist him, much less to lament him.

Pag. 4.

He told his People, it was his desire to finish and close his preaching with preaching upon the History of Christs Passion.

In his last Sermon to his People at *Edinburg*, (which was preached at the Election of Mr. *James Lawson*

Lawſon to ſucceed him, to whom he had writ thus; *Accelera mi frater, alioqui ſero venies*; Make haſte, Brother, otherwiſe you will come too late; meaning, That if he made any ſtay, he ſhould find him dead and gone. He called God to witneſs, that he had walked in a good conſcience among them, not ſeeking to pleaſe men, nor ſerving his own or other mens affections, but in all ſincerity and truth preached the Goſpel of Chriſt moſt gravely and pithily, exhorting them to ſtand faſt in the faith which they had received.

In his ſickneſs he ſaid unto the Earl of *Morton*, who came to viſit him; My Lord, God hath given you wiſdome, honour, high birth, riches, many good and great friends, and is now to prefer you to the Government of the Realm. In his Name I charge you, that you will uſe theſe Bleſſings better in time to come, then you have done in times paſt: In all your actions ſeek firſt the glory of God, the furtherance of his Goſpel, the maintenance of his Church and Miniſtry; next be carefull of the King, and the welfare of the Realm. If you ſhall do this, God will be with you, and honour you: if otherwiſe you do it not, he will deprive you of all theſe benefits, and your end ſhall be ſhame and ignominy. *Pag.* 5.

Theſe Speeches the Earl about nine years after, at the time of his Execution, called to mind, ſaying, That he had found them true, and Mr. *Knox* therein a true Prophet.

A day or two before his death, he ſent for Mr. *Lindſay*, Mr. *Lawſon*, and the Elders and Deacons of the Church, and ſaid unto them, The time is approaching, for which I have long thirſted, wherein I ſhall be releaſed from all my cares, and be with my Saviour Chriſt for ever; and now God

is

is my Witneſs, whom I have ſerved with my Spirit in the Goſpel of his Son, that I have taught nothing but the true and ſincere Word of God, the true and ſolid Doctrine of the Goſpel; and that the end I propoſed in all my Doctrine was, to inſtruct the ignorant, to confirm the weak, to comfort the conſciences of thoſe who were humbled under the ſenſe of their ſins, and born down with the threatnings of Gods judgements. Such as were proud and rebellious, I am not ignorant, have blamed, and do yet blame my too great rigour and ſeverity; but God knoweth, that in my heart I never hated the perſons of thoſe, againſt whom I thundred Gods judgements, I did onely hate their ſins, and laboured according to my power to gain them to Chriſt. That I did forbear none of whatſoever condition, I did it out of the fear of my God, who hath placed me in the Miniſtry, and I know will bring me to an account. Now Brethren, for your ſelves, I have no more to ſay, but to warn you to take heed to
Pag. 6. the Flock, over which God hath placed you overſeers, which he hath redeemed with the blood of his onely begotten Son. And now Mr. *Lawſon*, Fight a good fight, do the work of the Lord with courage, and with a willing mind, and God from above bleſs you, and the Church whereof you have charge: againſt it (ſo long as it continueth in the Doctrine of the Truth) the gates of Hell ſhall not prevail.

This ſpoken, and the Elders and Deacons diſmiſſed, he called the two Preachers to him, and ſaid, There is one thing that grieveth me exceedingly; You have ſometimes ſeen the courage and conſtancy of the Laird of *Grange*, in the Cauſe of God, and that moſt unhappy man hath caſt himſelf away. I pray you two to take the pains to go to him,

him, and say from me, That unless he forsake that wicked course, wherein he is entred, neither shall the rock, in which he confideth, defend him; nor the carnal wisdome of that man, whom he counteth half a god (this was young *Lethington*) yield him help, but shamefully he shall be pulled out of that nest, and his carkass hang before the Sun (and so it fell out; for the next year, the Castle which he did keep against the Kings Authority, was taken, and he hanged before the Sun) the Soul of that man is dear unto me; and if it be possible, I would fain have him saved. They went, but could not prevail; yet at his death, he did express serious repentance for his sins.

The next day he was much in Prayer, crying, Come Lord Jesus, Sweet Jesus, into thy hands I commend my Spirit.

Being asked by those about him, if his pains were great, he answered, That he did not esteem that a pain, which should be unto him the end of all troubles, and beginning of eternal joyes.

Oftentimes, after some deep Meditations, he burst forth in these words, O serve the Lord in fear and death shall not be troublesome unto you: blessed is the death of those that have part in the death of Christ. *Pag. 7.*

In the Evening, having slept some hours together, but with great unquietness; for he was heard to send forth many sighs and groans. Being asked, after he awaked, How he did find himself, and what it was that made him to mourn so heartily in his sleep? He answered, In my life time I have oft been assaulted with Satan, & many times he hath cast in my teeth my sins, to bring me to despair; yet God gave me strength to overcome all his temptations:

and

and now that ſubtile Serpent, who never ceaſeth to tempt, hath taken another courſe, and ſeeks to perſwade me, that all my labours in the Miniſtry, and the fidelity that I have ſhewn in that Service, hath merited Heaven and immortality: but bleſſed be God, that brought to my mind theſe Scriptures, *What haſt thou, that thou haſt not received? and not I, but the grace of God in me.* With which he is gone away aſhamed, and ſhall no more return. And now I am ſure my Battel is at an end; and that without pain of body, or trouble of ſpirit, I ſhall ſhortly change this mortal and miſerable life, with that happy and immortal, which never ſhall have end.

After one had prayed for him, he was ask'd whether he heard the Prayer? he anſwered, Would to God that ye had heard it with ſuch an ear and heart as I have done: adding, Lord Jeſus receive my ſpirit. With which words, without any motion of hands or feet, as one falling aſleep, rather then dying, he ended his life.

When he was buried, the Earl of *Morton* being near the Grave, ſaid by way of Epitaph, *Here lies the body of him, who in his life time never feared the face of man.*

L.

Lalæus.

Ward, *pag.* 161, 162. *Simon Lalæus* to *Silveſter* his Executioner ſaid, Never ſaw I a man in all my life, whoſe coming was more welcome to me then thine.

Fox, *Vol.* 2. *pag.* 142. *Silveſter*, ſeeing the great faith and conſtancy of this bleſſed Martyr, was converted, and with all his Family removed to the Church at *Geneva*.

Lambert.

Fox, *Vol.* 2. *pag.* 396. The firſt Article againſt him was, Whether he was ſuſpect or infamed of hereſie? Unto your firſt De-

Demand (ſaid he) I anſwer, That I am not certain what all perſons at all ſeaſons have deemed or ſuſpected of me; peradventure ſome better, ſome worſe. The opinion of the people was never one, but thought diverſly of all the famous *Prophets*, and of the *Apoſtles*, yea and of *Chriſt* himſelf: ſome ſaying that he was a very good man; others ſaid nay, and called him a *Seducer*, &c. Seeing therefore that all men did not ſay well by Chriſt, the Author of Verity and Truth, yea Truth it ſelf, *&c.* what ſhould I need to regard, if at ſome time ſome perſon for a little cauſe ſhould ſuſpect of me amiſs, and evil report of me? *&c. Woe be unto you, when all men ſpeak well of you; for ſo did their Fathers to the falſe Prophets.* ---- *Pag.* 398.

In his Anſwer to their ſecond Demand.---- Our *Prelates* have ſent out commandments, that if any perſon ſhall adventure to keep any of *Luther*'s Books, they ſhall be excommunicated, *&c.* But this is no novelty; for ſo did their fore-fathers the *Prelates* in Chriſts time, *&c.* When Chriſt went about preaching, the *Scribes* and *Phariſees*, who were *Prelates* then, gave a general command, That whoſoever confeſſed him to be Chriſt, ſhould be put out of the *Synagogue*, &c. The *Apoſtles* were in like manner ſerved. In the *Old Teſtament* they procured of one, that was a *temporal Ruler* at that ſeaſon, to have the Prophecy of *Jeremy* (for he of all other is moſt vehement againſt the diſſimulation of Prieſts) to be burned. ---- If they had the Spirit of Chriſt, which they claim and pretend to, they would follow the counſel of the *Apoſtles*, To prove all things, and to retain that onely which is good, refraining from all that hath ſemblance of evil; and to try the ſpirits of them that ſhould ſpeak, whether they were of God, or no. ---- The Prieſts (ſaith *Pag.* 399. 1 *Theſ.* 5. 1 *John* 4.

(saith *Chrysostome* on *Matthew*) that were *Pharisees* in Christs time, made an Ordinance, That *whosoever should acknowledge Jesus to be Christ, should be excommunicate.* If the *Pharisees* or *Priests*, that now do occupy their rooms, should make a like Ordinance, because they would not have Christs Doctrine professed for hindring their lucre, should we leave off to seek after the knowledge of Christs Doctrine? No verily. ---- When it was objected against *Hierom*, that he retained by him the Works of *Eusebius* and *Origen*, he bringeth to prove, That it was lawful for him that passage of the *Apostle*, *Prove all things*, &c. ---- These things prove, that I and others may safely (no good Law inhibiting, but Constitutions Pharisaical) read the Works of *Luther*, &c.

*Pag.*401. In his Answer to their fifth Demand. ---- It is evident from Christs words, *When you have done all things commanded, say yet you be unprofitable Servants*, &c. That he would not have us esteem our merits, when we have done what is commanded by God, but reckon our selves to be servants unprofitable to God, forasmuch as he hath no need of our well doing for his own advancement, &c. and if we ought not to attend our merits in doing the *Commandment of God*, much less in observing our own *Inventions, or Traditions of men*, unto which there is no benefit in all Scripture, which *Paul* calleth the Word of Truth and Faith, promised.

*Pag.*402. In his Answer to the sixth Demand. ---- *That they will not suffer Marriage to be solemnized at all times of the year*; I think it standeth not with Christs Rule, but rather is against the same. ---- It ought also freely to be administred, and without mony. --- In the Primitive Church (as ancient Doctors deem, and the Scripture in mine opinion recordeth the same)

ſame) there were no more Officers in the Churches of God then *Biſhops* and *Deacons*. *Hierome* in his Com. on the Epiſtles of *Paul* ſaith, That thoſe whom we call Prieſts were none other then Biſhops, and the Biſhops none other then Prieſts, *&c.* Neither were they choſen, as they be now adayes, *&c.* But they were choſen not onely of the Biſhop, but with the conſent of the people, among whom they ſhould have their Living, as ſheweth *Cyprian*, and the people ought to have power (as he ſaith) to chuſe Prieſts, *&c.* But alas! ſuch Elections are now baniſhed, and new Faſhions brought in.

In his Anſwer to the thirteenth Demand. ---- I ſay that there is a *Purgatory* in this world, the Fire of Tribulation, through which all Chriſtians ſhall paſs, as teſtifies *Paul*, whoſe teſtimony is full, notable, and true, albeit that few do know it, and fewer will believe it, That *all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution*. In this *Purgatory* do I now reckon my ſelf to ſtand; God ſend me well to perſevere unto his honour. Of this ſpeaketh St. *Peter*, ---- *For a ſeaſon ye aré ſundry wayes afflicted and tormented, that the trial of your Faith*, &c. *though it be tried with fire, might be found unto laud, glory, and honour, at the appearing of Jeſus Chriſt*, &c. other *Purgatory* know I none. ---- *Pag.*404, 405. 2 *Tim.*2. 1 *Pet.* 3.

In his Anſwer to the ſeventeenth Demand. ---- Forſomuch as no poſitive law of man, made without foundation of Scripture, may bind any perſon, ſo that in breaking of ſuch he ſhall therefore ſin deadly, and of this ſort made by man is the Faſt of *Lent*, and other dayes ordained in your laws without authority of Scripture, *&c.* ---- *Pag.*409.

In his Anſwer to the one and twentieth Demand. ---- Men may be wrongfully ſuſpected of hereſie, as the *Biſhops* and *Prieſts*, with their *Oratour* *Pag.*410.

Acts 24. *Tertullus* ſuſpected *Paul*, &c. And their Predeceſſors ſpake of the Prophets, yea, and of *Chriſt* himſelf, calling him a Seducer and Preacher of hereſie. Men being thus ſuſpected, ought in no wiſe therefore to ceaſe preaching, as is evident in the *Acts* 4. 5. 6. inſtance of *Peter* and *John*, &c. which is written without doubt for our inſtruction, ſo that thereby *Pag.* 411. you may ſee when men be wrongfully ſuſpected or infamed of *hereſie*, and ſo prohibited by *Biſhops* to preach the Word of God, that they ought for no mans commandment to leave or ſtop, *&c.* ----

In his Anſwer to the two and twentieth Demand. ---- *Prieſts* have two names in Scripture, *Presbyteri & Sacerdotes*. They are moſt uſually called *Presbyteri*, who are ſet to be *Prelates* in the Church, to guide the ſame by his bleſſed Word. And Prieſts thus called *Presbyteri* in the Primitive Church (what time were but few Traditions and Ordinances to let us from the ſtrait inſtitution made by *Chriſt* and his *Apoſtles*) were the very ſame and *Titus* 1. none other but *Biſhops*. ---- As many as are in this wiſe Prieſts, ought to preach freely the Word of God in all places and times convenient, *&c.* Others *Pag.* 512. be called *Prieſts* by this word *Sacerdotes*, and thus *Rev.* 1. be all Chriſtians, *&c.* Theſe ought not all to preach 1 *Pet.* 2. *openly* in general Aſſemblies, *&c.* yet *privately* are they bound for inſtruction of their Servants, Children, Kinſfolk, *&c.* to ſpeak that ſhould be for the *Epheſ.* 6. deſtruction of vice, and upholding and increaſe of vertue, *&c.* ---- Notwithſtanding this I ſay, both by ſupportation of Gods Law, and alſo of *Laws* written in the *Decrees*, that in time of great neceſſity Lay people may preach, *&c.* ----

Pag. 413. In his Anſwer to the four and twentieth Demand. ---- Excommunication bindeth before God, if it be lawfully denounced, if the perſons be guilty, and

and if it be done with the consent of others gathered with the Bishop in Christs Name for the behoof of Christs Church; for so used St. *Paul* in excommunicating the *incestuous Corinthian*, and Christ requireth, *&c.* So that excommunication ought to be done (as methinketh) by the Congregation assembled together with their Pastour, whose advice they ought principally to esteem and follow, if it be vertuous and godly. 1 *Cor.* 5. *Mat.* 18.

In his Answer to the thirtieth Demand. ---- Where you speak of *Prelates Deputies*, I think such be little behoveful to Christs flock. It were right and necessary, that as the Prelates themselves will have the Revenues, *&c.* they should themselves labour and teach diligently the Word of God, and not shift the labour from one to another, till (pity it is) all be left undone. Such doth Saint *John* call thieves and murtherers, *&c.* ---- God would have every man get his living by the *sweat of his own face*, i. e. by his labour, according to his estate and calling. ---- *Pag.* 417.

In his Answer to the five and thirtieth Demand. ---- That one singular person may judge more rightly, then a great multitude assembled in a Council, appeareth by Gods Law, and by the Law of man. *Caiaphas* is one instance; A whole *Council* did submit to his Sentence. *Gamaliel* is another. Agreeable to this we find in the Decrees, *Dist.* 31. the whole *Council* of *Nice* commending the Sentence of *Paphnutius*, and upon this, that *Paphnutius* did resist and prevail against the whole Council; the *Gloss* notes, that one singular person may gain-say an universal generality, having a reasonable cause on his side. *Panormitane* also gives his suffrage. I would (saith he) rather believe one Lay person, bringing in for him authority of Scripture; *Pag.* 418. *John* 11. *Acts* 5. *Pag.* 419.

then universal Council, that ordaineth a thing without Scripture.

*Pag.*422. In his Answer to the five and fortieth Demand. ---- Concerning opinions or conclusions I can tell you of none other then I have shewed: The sum whereof I think concluded in these two Scripture *Acts* 4. Propositions, (1) Christ is the *Head corner-stone of our faith*, whereupon it should be grounded, neither is there salvation in any other, *&c.* (2) Men *Isa.* 29. do worship God in vain, teaching doctrines and precept or laws humane. Thus I certifie you of all the opinions and conclusions which I intend or have intended to sustain, and not to decline from, neither for fear, nor yet for love of man or men. ----

These *Answers* of Mr. *Lamlert* the five and forty Articles against him were directed and delivered to Dr. *Warham* Arch Bishop of *Canterlury*, about the year 1532.

From the danger he was in at that time he was Fuller's *Eccles Hist. Cent.* 16. *l.* 5. *pag.* 229. delivered by the death of Dr. *Warham*; but falling into fresh Troubles through the indiscretion of Dr. *Tailor* and Dr. *Barnes*, to make the quicker work (following the precedent of St. *Paul*, appealing to *Cæsar*) he appeals to the *King*: who having lately taken upon him the Title of the *Supreme Head of the Church of* England, would shew that Head had a Tongue could speak in matters of Divinity. In *Whitehall* the place and day is appointed, where an Act-Royal was kept, the King himself being Opponent, and *Lamlert* the Answerer.

Fox, *Vol.* 2. *pag.* 424. When the King commanded him to declare his mind, *&c.* He gave God thanks, which had so inclined the heart of the King, that he himself would not disdain to hear, and understand the controversies of Religion; for that it hapneth oftentimes, through

through the cruelty of the Biſhops, that many good and innocent men in many places are privily murthered and put to death without the Kings knowledge. But now foraſmuch as that *High and Eternal King of Kings*, in whoſe hands are the hearts of all Princes, hath ſtirred up the Kings mind, that he himſelf will be preſent to underſtand the Cauſes of his Subjects. I do not doubt, but that God will bring ſome great thing to paſs through him, to the ſetting forth of the glory of his Name.

When the King was worſted and wearied, Arch Biſhop *Cranmer* ſupplied his place, arguing though civilly, ſhrewdly againſt the truth; and (ſaith Dr. *Fuller*) his own private judgement: which was worſe (ſaith the ſame Author) then *keeping the clothes of thoſe who killed* Stephen, ſeeing this Arch Biſhop did actually caſt ſtones at this *Martyr* in the Arguments he urged againſt him. Yet after his whole body was reduced to aſhes, his heart was found entire and untouched; an argument of his cordial integrity to the Truth, though fear too much prevailed, and too often on him.

See his Eccleſ. Hiſt *Cent.* 16. *l.* 5. *pag.* 229. *See his* Worthies *of* England *pag.* 319.

After the Diſpute was ended, the *King* ſaid unto him, What ſayeſt thou now? Art thou yet ſatisfied? Wilt thou live or die? what ſayeſt thou? Thou haſt yet free choice. Mr. *Lambert* anſwered, *I commend my ſoul unto the hands of God*, but my body I wholly yield and ſubmit to your clemency.

Fox, *Vol.* 2. *pag.* 426.

The *King* notwithſtanding commanded the Lord *Cromwell* to read the Sentence of Condemnation againſt him. And it is very obſervable, that through the peſtiferous and crafty counſel of *Gardiner*, *Satan* (who oftentimes raiſeth up one Brother to deſtroy another) brought about the death of this Martyr by ſuch, *viz. Tailor*, *Barnes*, *Cranmer*, and *Cromwell*, who afterwards ſuffered the like for the Goſpels ſake.

Pag. 427. After his legs were consumed and burned to the stumps, he lifting up such hands as he had, and his fingers ends flaming with fire, cried unto the people in these words, *None but Christ, none but Christ.*

See None but Christ. Mr. *Clement Cotton* in his Epistle to the Reader, before his *None but Christ* notes, that these words were uttered by *Mr.* Lambert, *as the triumphant voice of Faith, after that he had through the power of Christ put to flight the fear of Hell, Sin, and Death,* &c. as by doubling of them may appear: and that by way of imitation (not tying any to syllables) they well beseem the thoughts and speeches also of every Christian, upon sure and safe grounds, as in their daily, so even in their last conflicts to be taken up and used.

Latimer.

Fox, *Vol.* 3. *pag.* 457. After Mr. *Hugh Latimer* was converted, and was become famous for preaching the Word, Dr. *Redman* wrote to him to dissuade him: to which Letter he returned the following Answer; *Reverend Mr.* Redman, It is enough for me, *that Christs Sheep hear no mans voice but Christs*; and as for you, you have no voice of Christ against me, whereas for my part I have an heart ready to hearken to any voice of Christ, that you can bring me. Thus fare you well, and trouble me no more from talking with the Lord my God.

Pag. 458. When he was cited to appear before Dr. *Warham*, Arch Bishop of *Canterbury*, &c. and kept in *London* from his charge at *West Kingston* in *Wiltshire*, he wrote to the Arch Bishop, expostulating the case with him thus. ---- If *Peter* thought it just, that by reason of his Office he should not cease to teach and admonish the people, whilst he should be in this Tabernacle, and that he should be so much the more instant therein, the nearer he drew to death.

death. It cannot but ſeem unjuſt that thoſe, that will not preach themſelves, ſhould hinder thoſe that are willing, unleſs they be throughout conformable to their wills. ---- Whatſoever I may ſuffer for the Truth cannot trouble me; for God liveth, and he hath taken the care of me. --- O that we were as diligent in, & as much devoted to what God requires, as our own inventions. ---- Hitherto I ſtand immoveable for Gods commands, and ſo ſeek not my own gain or glory, but Chriſts, and ſo ſhall ſtand whilſt I breath. ---- Who doth not ſee a manifeſt abuſe of many things? and ſeeing, grieve not becauſe thereof? and grieving, doth not labour the removal thereof? and when ſhall it be removed, whilſt the uſe is preached up, and the abuſe concealed? the truth is the abuſe cannot but ſo long reign. ---- *Go forth and teach all things* (*ſaith Chriſt*) *What all things? All things* (*ſaith he*) *which I commanded you*; he doth not ſay all things, that ſhall ſeem unto your ſelves fit to be preached. Go to therefore I beſeech you by the immortal God, let us all and every one intend with all our ſoul to preach what God requireth, leſt we become *Adulterators* and *Huckſters* of preaching, rather then true Preachers; eſpecially ſeeing men are moſt dull towards the things of God, and moſt ready for their own things, needing no ſpurs at all, being deceived by an unjuſt eſtimation of things, and an innate ſuperſtition, received from fore-fathers, which can ſcarce be healed by any preaching, though frequent, earneſt, and ſincere. Pag. 459.

Hence I dare not ſubſcribe to the rude Propoſitions; becauſe I dare not be a means of the continuing of popular ſuperſtition, leſt I be the Author of my own damnation thereby. ---- It is not I aſſure you any pride that hinders me from that

Subscription, which your Lordship hath so often to my very great grief required of me. It cannot but be wicked not to obey the *Fathers* of the *Church*; but yet they must see what and wherein they command, seeing it is said in a certain place, *We ought to obey God rather then man.* ----

The rude Propositions (as he calls them) to which he was required to subscribe, may be seen in Mr. *Fox* in the same Page.

Pag. 462. In a Sermon of his at *Stamford*, *Octob.* 9. 1550. he hath the following words concerning the crafty and deceitfull handling of those Bishops in his Examinations, and what subtile devices they used to intrap him. I was once (saith he) in Examination before *five or six Bishops*, where I had much turmoiling. Every Week thrice I came to Examination, and many snares and traps were laid to get something. Now God knoweth I was ignorant of the Law, but that God gave me answer and wisdome what I should speak. It was God indeed; for else I had never escaped them. At last the Chamber wherein I was wont to be examined was somewhat altered; whereas there was wont to be a fire in the Chimney, now there was none but *Arras* was hanged over the Chimney. A subtile Question being propounded to me; I pray you Mr. *Latimer* (said one) speak out, I am very thick of hearing, and here be many that sit afar off. I marvelled at this, that I was bid speak out, and began to suspect somewhat, and gave an ear to the Chimney, and there I heard a Pen moving, they having appointed one there to write all my Answers. God was my good Lord, and gave me answer, I could never else have scaped it.

After he was made *Bishop* of *Worcester*, he was accused before the *King*, the Story whereof he gives us

us in a Sermon he preached afterwards, before King *Edward*. In the *Kings* dayes that is dead (saith he) many of us were called together before him to say our minds in certain matters. In the end one kneeling down, accuseth me for preaching seditious Doctrine. A heavy salutation. The *King* turned to me and said; What say you to that Sir? Then I kneeled down, and turned me first to my Accuser, and said, Sir, What form of preaching would you appoint me in preaching before a *King*? Would you have me preach nothing as concerning a *King* in the *King*'s Sermon? ---- Then turning to the *King*, I said, I never thought my self worthy, nor did I ever sue to be a Preacher before your *Grace*, but I was called to it, *&c.* And if your *Grace* allow me for a *Preacher*, I would desire your *Grace* to give me leave to discharge my Conscience, and to frame my Doctrine according to my Audience. ---- *Pag.* 461.

And I thank Almighty God (which hath alwayes been my remedy) that my sayings were well accepted of the *King*, &c. It is even as the Scripture saith, *The Lord directeth the Kings heart*. Certain of my Friends came to me with tears in their eyes, and told me they looked I should have been in the *Tower* the same night.

Upon the coming in of the *six Articles*, he did of his own free accord resign his *Bishoprick*, and so was silent till King *Edward*'s dayes.

At what time he first put off his Rocket in his *Chamber* among his Friends, *Suddenly he gave a skip in the floor for joy*, feeling his shoulders so light, and being discharged (as he said) of such an heavy burden.

In King *Edward*'s dayes he was a diligent *Preacher*, and an hard Student at his study about two of *Pag.* 462.

the

the Clock in the Morning, Winter and Summer, though his body had been ſore bruiſed by the fall of a Tree, and he above ſixty ſeven years of age) and by the ſame Spirit he did ſo evidently foreſhew and propheſie of all thoſe plagues, which afterward enſued, that if *England* ever had a *Prophet*, he was one.

As touching himſelf, he ever affirmed, That the preaching of the Goſpel would coſt him his life, to the which he no leſs chearfully prepared himſelf, then certainly was perſwaded that *Wincheſter* was kept in the *Tower* for that purpoſe, as the event did too truly prove the ſame.

Fuller's *Eccleſiaſtiaſtical Hiſtory. Cent. 16. l. 7. pag.* 405.

It may be queried, Seeing that *Latimer* was outed of his *Biſhoprick* in the dayes of King *Henry* the Eighth, on the account of the *ſixth Article*, why was he not reſtored to the ſame under King *Edward* the Sixth, eſpeciall ſeeing *Heath* his Succeſſour was legally deprived, and the place actually void; whereas on the contrary, *Hugh Latimer* continued *Hugh Latimer*, without any addition of preferment? A late *Eccleſiaſtical Hiſtorian* anſwers, It was not for want of any favour from the King, *&c.* nor becauſe his down-right Sermons diſobliged the *Courtiers*, who generally delight *in ſoft Preaching*, as *in ſoft Clothing*; nor out of ſullenneſs, becauſe he would not be bedded again with that wife, which (though unwillingly) had in his abſence embraced another, *&c.* But we impute it either to his conſcience (oft-times ſharpeſt in the bluntest men) becauſe he would not be built on the ruines of another, eſpecially knowing *Heath* one of a meek and moderate nature; or to his age, who *Barzillai* like was *ſuperannuated* for earthly honour, *&c.* Or becauſe he found himſelf not fit for Government, better for Preaching, then Ordering *Eccleſiaſtical Affairs*:

Affairs: Or laſtly, becauſe he prophetically foreſaw, that the ingratitude of the *Engliſh Nation* would ſhorten their happineſs, and King *Edward*'s life; and he was loth to come into a place, onely to go out thereof. Sure I am it was a loud lye, which *Parſons* tells, That *Latimer* was kept bare. He kept himſelf bare, living not in the want but neglect, yea contempt of all worldly wealth; though he was the *Corban* or *Treaſury*, into which reſtored-ill-gotten-goods were caſt to be beſtowed on the poor, according to his diſcretion.

At the coming of *Queen Mary* (by the means no doubt of *Wincheſter*) a Purſevant was ſent down to cite him to appear at *London*, of which *John Carles* gave him notice ſix hours before; yet he would not eſcape, but prepared himſelf for his journey before the ſaid Meſſenger came to his houſe, at which the *Purſevant* wondred: thereupon he ſaid unto him; My Friend, you be a welcome Meſſenger to me. And be it known unto you, and to all the world, that I go as willingly to *London* at this preſent, being called by my *Prince* to render an account of my Doctrine, as ever I was at any place in the world. I doubt not, but that God, as he hath made me worthy to preach his Word before two excellent *Princes*, ſo will he enable me to witneſs the ſame unto the third, either to her comfort or diſcomfort eternally, *&c.* Fox, *Vol.* 3. *pag.* 462.

As he came up to *London* through *Smithfield*, without the *Purſevant* (for he having delivered his Letters, departed, affirming, that he had command not to tarry for him; whereby it is evident they would have had him fled out of the *Realm*) he ſaid merrily, That *Smithfield* had long groaned for him.

In the Tower being kept without fire in the froſty

ſty weather, he bade the *Lieutenant*'s man tell his Maſter, That if he did not look better to him, perhaps he would deceive him. The *Lieutenant* charging him with theſe words; His Anſwer was, I did indeed ſay ſo; for you look, I think, that I ſhould burn; but except you let me have ſome fire, I am like to deceive your expectation, for I am like here to ſtarve for cold.

From the Tower he was tranſported to *Oxford* with Archbiſhop *Cranmer*, and Biſhop *Ridley* to diſpute with the learned Men of both Univerſities about the Preſence, Subſtance, and Sacrifice of the Sacrament.

Pag. 49. When he was brought before the *Commiſſioners*, and appointed to diſpute, he alledged age, ſickneſs, diſuſe and lack of Books, ſaying, That he was almoſt as meet to diſpute, as to be a Captain of *Calice*; but he would (he ſaid) declare his mind either by writing or word, and would ſtand to all that they could lay upon his back, complaining, That he was permitted to have neither Pen nor Ink, nor any Book, but onely the New Teſtament, then in his hand, which (he ſaid) he had read over ſeven times deliberately, and yet could not find the Maſs in it, neither the Marrow-bones, nor the ſinewes of the ſame.

Pag. 80, 81. When he was brought to diſpute, in the Cloſe of his Proteſtation, which he delivered to Dr. *Weſton* in writing, ſaying, Let me here proteſt my Faith, for I am not able to diſpute, and afterwards do your pleaſure with me. He hath theſe words; O Sir, you may chance to live till you come to this age and weakneſs, that I am of. I have ſpoken in my time before two Kings, more then once, two, or three hours together, without interruption, but now I could not be ſuffered to declare my mind before

fore you, no not by the ſpace of a Quarter of an hour, without ſnatchings, revilings, checks, rebukes, and taunts. ---- I pray God give you grace ever well to uſe your gifts, and ever to remember, That he that dwelleth on High, looketh on the low things on the earth, and that there is no counſel againſt the Lord; and alſo that this World hath been, and yet is a tottering World: and that though we muſt obey Princes, *yet in the Lord*; for who ſo doth obey them *againſt the Lord*, they be moſt pernicious to them, and the greateſt adverſaries that they have; for they ſo procure Gods vengeance on them, if God be onely the Ruler of things. ---- I would as fain obey my *Sovereign*, as any in this *Realm*; but in theſe things I can never do it with an upright conſcience. God be mercifull to us. *Amen*.

Then (ſaid *Weſton*) you refuſe to diſpute, will you here then ſubſcribe. No, good Maſter (ſaid Mr. *Latimer*) I pray be good to an old man, you may, if it pleaſe God, be once as old as I am; you may come to this age, and to this debility.

Dr. *Cartwright* telling him, That he was of his opinion, but he was ſorry for it, and deſired he might repent alſo. Will you give me leave (ſaid Mr. *Latimer*) to tell what hath cauſed Mr. *Doctor* here to recant? It is *Pœna Legis*, the Pain of the Law hath brought you back, and converted you, and many more, the which letteth many to confeſs God. And this is a great Argument. There are few here that can diſſolve it. *Pag.* 84.

Smith telling him, He was not of *Chryſoſtome*'s and St. *Auſtine*'s Faith: I am (ſaid he) of their Faith, when they ſay well, and bring Scripture for them; and farther, *Auſtine* requireth not to be believed. *Pag.* 85.

Weſton

Weſton telling him, He could not have found his Doctrine forty years agone: The more cauſe (ſaid he) have we to thank God, that hath now ſent the light into the World.

Weſton preſſing him to recant: You ſhall have no hope (ſaid he) in me to turn. I pray for the *Queen* daily even from the bottom of my heart, that ſhe may turn from this Religion.

Pag. 92. When he was excommunicated by *Weſton*, he ſaid, I thank God moſt heartily, that he hath prolonged my life to this end, that I may in this caſe glorifie God by that kind of death.

When he was brought forth from the *Bailiffs* to ſee a Maſs, with a general Proceſſion, and underſtood ſo much, he run as faſt as his old bones would carry him to a Shop, and would not look towards it.

Pag. 463. After the Sentence was paſt upon him, he was committed again to Priſon in *Oxford*, where in Prayer he oftentimes continued ſo long kneeling, that he was not able to riſe without help; and among other things theſe were three principal matters he prayed for. (1) That as God had appointed him to be a Preacher of his Word, ſo he would give him grace to ſtand to his Doctrine to death, that he might give his hearts blood for the ſame. (2) That God of his mercy would reſtore his Goſpel to *England* once again; and theſe words *Once again*, *once again* he did ſo inculcate and beat into the ears of the Lord God, as though he had ſeen God before him, and ſpoke to him face to face. (3) That God would preſerve the Lady *Elizabeth*, and make her a comfort to this comfortleſs Realm of *England*. Neither were theſe things deſired of him in vain, but the Lord moſt graciouſly granted every

every one of these requests. (1) The Lord assisted him to be constant to the last.

At the Stake he lifted up his eyes towards Heaven, with an amiable and comfortable countenance, saying, *God is faithful, which doth not suffer us to be tempted above our strength.* Afterward he shed his blood in the Cause of Christ. The blood ran out of his heart in great abundance, his body being opened by the force of the fire. (2) The Gospel was restored again unto *England.* (3) When the enemies triumphed, Gods Word was banished, no place left for Gods Servants to cover their heads, God having wonderfully preserved the Lady *Elizabeth*, set her on the Throne, and thereby the captivity of sorrowfull Christians was released.

In his Letter to Mr. *Morice.* ---- I thank you that now of late you would vouchsafe to write unto me, so poor a wretch, to my great comfort among all these my troubles. ---- Seeing there is no pain *Pag.*465. that can break my charity and patience, cause me to dishonour God, to displease God, to be displeased with God, nor to joy in God, bring me from surety of Salvation, separate me from Christ, or Christ from me, I care the less for it. ----

In his Letter in answer to Dr. *Sherwood.* --- God *Pag.*468. gives us both what he knows best for us; to me patience becoming a Christian in the midst of my sufferings, and to you as sound a judgement, as you have now a fervent zeal. ---- I said that all *Popes, Bishops, Vicars, Rectors,* not entring by the door, but ascending some other way, are *Thieves* and *Robbers,* &c. Hence you gather, that I said, all *Popes, Bishops, Vicars, Rectors,* simply are so. O my Brother, is this a good collection? ---- Is there not a vast difference between these two assertions, All not entring in by the door are Thieves, And all sim-

ſimply are Thieves. Whence I pray you could it ſeem to you to ſay, Simply all are Thieves; when I ſaid onely, All not entring in by the door are Thieves? Unleſs perhaps all appear to you to aſcend ſome other way, and not to enter by the door? If you think ſo, if you be wiſe, do not ſay that you do ſo think, you know how dangerous it will be for you to ſay ſo.---- You ſay that Chriſt did onely in ſecret, and not in publick, task the Phariſees; but I am but a man, not a ſearcher of hearts, *&c.*

But did not Chriſt by name accuſe them, even before the multitude, ſaying, *Woe unto you, Scribes and Phariſees, Hypocrites?* It is true, I am but a man, that ſee not the ſpot lying hid in anothers heart, but onely the life expoſed to the view of all, and ſo knowing them by their fruits, whom Chriſt would have ſo known. I do condemn that courſe of life, whoever take it up, which I find often condemned in the holy Scriptures, and in the holy Interpreters thereof. Am not I then undeſervedly found fault with by you? ---- What I ſpake rightly concerning the Church, you wickedly calumniate as if I had made all equal with *Peter* as to the uſe of the Keys, when there was not a word mentioned concerning the power of the Keys, *&c.* ---- But I onely admoniſhed my hearers, that the Church of Chriſt was built upon a Rock, and not upon the Sands; leaſt they truſt in a dead faith, and not ſhew forth their faith by their works. ----

*Pag.*470. In his Letter to Sir *Edward Bainton.* ---- To recompence your goodneſs towards me, I ſhall not ceaſe to pray my Lord God, who is able, and alſo doth indeed reward all them that favour the favourers of his Truth for his ſake; for the truth is a common thing, pertaining to every man, for the which every man ſhall anſwer another day: and I de-

desire favour neither of your Worship, nor of any man else, but in truth, and for the truth, I take God to witness, which knoweth all. ---- I marvel not a little how the *Bishop of* London *having so broad, wide, and large Dioceſs, committed unto his Cure, and so peopled as it is, can have leisure for preaching and teaching the Word, in season, out of season, privately, publickly, to his own flock, convincing, exhorting, admonishing,* &c. to trouble me, or to trouble himself with me, *&c.* ---- I do not think Judges now adayes so deeply confirmed in grace, or so impeccable, but that it may behove and become Preachers to admonish them to do well, to examine whether the accusers do not pervert the words of the accused; and this I did upon occasion of the *Apostles* saying, *Ye are not under the Law, but under Grace.* What a saying is this (said I) if it be not rightly understood. The words sound as if he would encourage Christians to break Law, seeing they be not under the Law: and what if *Paul*'s adversaries would have so taken them, and accused him of the same to my Lord of *London.* If he would have heard *Paul* declare his own mind, he would have escaped; but if he would have rigorously followed, *utcunque allegata & probata*, and have given sentence after the relation of the Accusers, good St. *Paul* must have born a fagot at *Paul's Cross*, the Bishop of *London* being his Judge. *Pag.* 47.

---- But my Lord will say, Peradventure that men will not take the Preachers words otherwise then they mean therein. ---- As though St. *Paul*'s words were not otherwise taken. Because he said, *That our unrighteousness commendeth the righteousness of God*, he was reported to mean, *That we should do evil that good may come thereof*, though he meant nothing so, *&c.* Now my Lord will not think (I dare say) *Rom.* 3. *Pag.* 472.

that St. *Paul* was too blame, that he ſpake no more warily, or more plainly to avoid the offence of the people, but rather the people for that they took no better heed to his meaning; yea, he will pity the people who had been ſo long nuzled in the Doctrine of the *Phariſees*, and wallowed ſo long in darkneſs of mans Traditions and Superſtitions, that they were unapt to receive the bright Light of the Truth, and wholeſome Doctrine of God, uttered by St. *Paul*; nor do I think that my Lord will require more circumſpection in me, then was in St. *Paul*, when he did not eſcape ſlanderous reports of them, that be of corrupt judgements, who reported him to ſay whatſoever he appeared to them to ſay, or whatſoever ſeemed to them to follow of his ſaying: So they report us to ſay (ſaith *Paul*) ſo *they ſpeak evil of us, whoſe damnation is juſt.* And I think the damnation of all ſuch, that evil report Preachers now adayes is juſt alſo: yea, Chriſt himſelf was miſ-reported and falſly accuſed, both as to his words, and alſo as concerning the meaning of his words. He ſaid, *Deſtroy you*, they made it, *I can deſtroy*; He ſaid, *This Temple*, they added, *Made with hands*, to bring it to a contrary ſenſe. ---- He did mean of the *Temple of his Body*, and they did wreſt it to *Solomon's Temple*. ---- There be three ſorts of perſons, which can make no credible information. (1) *Adverſaries.* (2) *Ignorant ones, and without judgement.* (3) *Whiſperers*, which will ſpew out in hudder mudder more then they dare avow openly. The firſt *will not*, the ſecond *cannot*, the third *dare not*: Therefore the relation of ſuch is not credible, and cannot occaſion any indifferent Judge to make proceſs againſt any man. ---- It is a great commendation to be evil ſpoken of them, that be naught themſelves, and to be commended of ſuch

such is many times no little reproach. God send us all grace to wish well one to another, and to speak well one of another. Meseems it were more comely for my Lord (if it were comely for me to say so) to be a Preacher himself, having so great a Cure, as he hath, then to be a Disquieter of Preachers, and to preach nothing at all himself.

---- I am sure St. *Paul*, the true Minister of God, and faithful Dispenser of Gods Mysteries, and right Exemplar of all true and very Bishops, saith, *Though some preach Christ of envy, thinking to obscure me, and bring my authority into contempt, some of good will thinking to comfort me, notwithstanding so that Christ be preached, I joy and will joy*: So much he regarded more the Glory of Christ, and Promotion of Christs Doctrine to the edification of Souls, then the Maintenance of his own Authority, Reputation and Dignity, considering that what Authority he had, it was to Edification, and not to Destruction. Now I think it were no reproach to my Lord, but rather very commendable, to joy with *Paul*, and be glad that Christ be preached *quovis modo*, yea, though it were for envy, in disdain, despite, and contempt of his *Lordship*. *Phil.* 1.

---- The University of *Cambridge* hath Authority to admit twelve early, of which I am one, and the *Kings Highness* did decree, That all admitted of Universities should preach throughout his Realm, as long as they preached well. ---- To inhibit a Preacher admitted of the King, is to disobey the King. ---- We low Subjects are bound to obey Powers, and their Ordinances, and are not the highest Subjects also, who ought to give us an ensample of such obedience? As for my preaching it self, I trust in God my Lord of *London* cannot justly

blame and reprove it, if it be taken as I ſpake it, or elſe it is not my preaching, but his that falſly re-
Pag. 473. porteth it; as *Martial* ſaith to one that depraved his Book:

Quem recitas meus eſt, O Fidentine, *libellus;*
Sed male dum recitas, incipit eſſe tuus.

In *Engliſh* thus;

Mine is the Book thou readeſt Fidentine;
But thou not reading right doſt make it thine.

Now I hear that my Lord of *London* is informed, and hath informed the *King*, that I go about to defend *Bilney* and his cauſe againſt his *Ordinaries* and *Judges*, whereas I had nothing to do with *Bilney*, except his Judges did him wrong; for I did nothing elſe but admoniſh all Judges indifferently to do right.---- It might have become a *Preacher* to ſay as I ſaid, though *Bilney* had never been born. I have known *Bilney* a great while, I think much better then ever did my Lord of *London*, and to tell you the truth, I have known hitherto few ſuch, ſo prompt and ready to do every man good after his power, both friends and foes, *&c.* In ſum, a very ſimple good Soul, nothing meet for this wretched world, whoſe blind faſhion and miſerable ſtate (yet far from Chriſts Doctrine) he could as evil bear, and would ſorrow, lament, and bewail it, as much as any man that ever I knew.---- I cannot but wonder, if a man living ſo *mercifully*, ſo *charitably*, ſo *patiently*, ſo *continently*, ſo *ſtudiouſly* and *vertuouſly*, and *killing his old* Adam, *i. e. mortifying* his *evil affections*, and *blind motions* of *his heart* ſo *diligently*, ſhould die *an evil death*. *Let him that ſtandeth le-*

ware that he fall not. --- I am ignorant in things, that I truſt hereafter to know, as I do now know things, in which I have been ignorant heretofore. --- It were too long to tell you, what blindneſs I have been in, and how long it was ere I could forſake ſuch folly, it was ſo incorporate in me; but by continual prayer, continual ſtudy of Scripture, and oft communicating with men of more right judgement, God hath delivered me, *&c.* yea men think that my Lord himſelf hath in times paſt thought, that by Gods Law a man might marry his Brothers Wife, who now both dares think and ſpeak the contrary: and yet this his boldneſs might have chanced in *Pope Julius* his daves, to ſtand him either in a Fire or a Fagot. Which thing pondered of my Lord, might ſomewhat ſtir him up to charitable equity towards ſuch who labour to do good, as their power ſerveth, with knowledge, and do hurt to no man with their ignorance; for there is no greater diſtance then between *Gods Law*, and *not Gods Law*, nor is it ſo, or ſo, becauſe any man thinketh it ſo, or ſo; but becauſe it is ſo, or ſo indeed, therefore we muſt think it ſo, or ſo, when God ſhall give us knowledge thereof; for if it be indeed either ſo, or not ſo, it is ſo, or not ſo, though all the world have thought ſo theſe thouſand years, *&c.* ---- The matter is weighty (as you ſay) and ought to be ſubſtantially looked upon, even as weighty as my life is worth; but how to look ſubſtantially upon it, otherwiſe know not I, then to pray my Lord God night and day, that as he hath emboldned me to preach his Truth, ſo he will ſtrengthen me to ſuffer for it, to the edification of them, who have by his working taken fruit thereby, and ſo I deſire you and all others that favour me for his ſake likewiſe to pray; for it is not I (without his mighty *Pag.*474.

helping hand) that can abide that brunt; but I have truſt that God will help me in time of need, which if I had not, the Ocean I think ſhould have divided my *Lord* of *London* and me by this day; for it is a rare thing for a Preacher to have favour at his hand, who is no Preacher himſelf, and yet ought to be. I pray God both he and I may diſcharge our ſelves, he in his great Cure, and I in my little One to Gods pleaſure and ſafety of our ſouls. *Amen.*

Pag. 475. In his Reply to Sir *Edward Baynton*'s Anſwer. ---- Truly I were not well adviſed if I would not either be glad of your inſtruction, or yet refuſe my own reformation; but yet it is good for a man to look before he leap. ---- Firſt, you miſlike that I ſay I am ſure I preach the Truth, ſaying in reproof of the ſame, God knoweth certain Truth. Indeed none knoweth certain Truth but God, and thoſe which be taught of God, as ſaith *Paul*; for God revealeth it to them: and ſaith Chriſt, *They ſhall be all taught of God.* --- As to my arrogancy, either I am certain or uncertain that it is Truth that I preach. If it be Truth, why may I not ſay ſo, to encourage my Hearers to receive the ſame more fervently, and purſue it more ſtudiouſly? If I be uncertain, why dare I be ſo bold to preach it? If your Friends in whom you truſt ſo greatly be Preachers, after Sermon I pray you ask them whether they be ſure that they taught you the Truth or no. If they ſay they be ſure, you know what followeth: if they ſay they be not ſure, when ſhall you be ſure that have ſuch doubtful Teachers? ---- Our knowledge here (you ſay) is but dark as through a Glaſs. What then? Therefore it is not certain and ſure. I deny your Argument by your leave: yea, if it be by Faith it is moſt ſure,

for

for the certainty of Faith is the ſureſt certainty, as *Duns* and other *School-Doctors* ſay. There is a great difference between *certain knowledge* and *clear knowledge*; for that may be of things *abſent*, that appear not, this requireth the *preſence* of the object or thing known. ---- It is true there are too many *that have a zeal for God, but not according to knowledge*: there are alſo who have *knowledge without zeal, holding the truth in unrighteouſneſs*: and there are, that have loſt the ſpiritual knowledge of Gods Word, which they had before, becauſe they have not enſued it, nor promoted the ſame, but rather with their mother wits have impugned the wiſdome of the father, and hindred the knowledge thereof, which therefore hath been taken away from them. *To him that hath not, that alſo which he hath*, i.e. *ſeems to have, ſhall be taken away*. To *abuſe* that, which a man hath, or not *to uſe it well*, is as not to have it. ---- It behoveth every Preacher to have ſo deep and profound knowledge, that he may call this or that Truth, which this or that he taketh in hand to preach for Truth; and yet he may be ignorant in many things, both this or that, as *Apollo* was, but ſuch things, whether *this*, or *that*, he will not attempt to preach for the Truth. --- There be many *Pag.476.* things in Scripture in which I cannot diſcern certainly *verum & falſum*, no not with all the exerciſe I have in Scripture, nor yet with the help of all Interpreters I have, to content my ſelf and others in all ſcrupuloſity, that may ariſe; but in ſuch I am wont to wade no farther in the ſtream, then that I may either *go over*, or elſe *return back again*, having ever reſpect, nor to the *oſtentation* of my little wit, but to the *edification* of them that hear me, as far forth as I can, neither paſſing mine own, nor yet their capacity. ---- It is but fooliſh humility wil-

lingly to continue alwayes an infant ſtill in *Chriſt*; ---- for though *Paul* would not have us *to think arrogantly of our ſelves, and above that, which it becometh us to think of our ſelves*, yet he biddeth us *ſo to think of our ſelves, as God hath diſtributed to every one the meaſure of faith.* He that may not with meekneſs think in himſelf what God hath done in him, and of himſelf as God hath done for him, how ſhall he, or when ſhall he give due thanks to God for his gifts? ---- Every opinion or manner of teaching, which cauſeth diſſention in a Chriſtian Congregation is not of God, by the Doctrine of St. *John*; but not every thing, whereupon followeth diſſention, cauſeth diſſention. ---- An occaſion is ſometime *taken*, and not *given*. The *Galatians*, having for Preachers and Teachers the *falſe Apoſtles*, by whoſe teaching they were degenerate from the *ſweet liberty* of the Goſpel into the *ſour bonds* of Ceremonies, thought themſelves peradventure a Chriſtian Congregation, when *Paul* writ his *Epiſtle* unto them, ſo that the falſe Apoſtles might have objected to *Paul*, that his *Apoſtleſhip* was not of God; foraſmuch as there was diſſention in a Chriſtian Congregation by occaſion thereof, while ſome would renew their opinions by occaſion of the *Epiſtle*, others would opine as they were wont to do, and follow their great Lords and Maſters, the *falſe Apoſtles*, who were not Heathen, but high *Pre'ates* of the Profeſſors of Chriſt. ---- I would alſo learn of your Friends, whether St. *Hieromes* Writings were of God, which cauſed diſſention in a Chriſtian Congregation? What were they that called him *falſarium* and *corrupter of Scripture*, and for envy would have bitten him with their teeth? *Unchriſten* or *Chriſten*? What had Unchriſten to do with Chriſtian Doctrine? They were worſhipful Fa-

Fathers of a Chriſtian Congregation, men of much more hotter ſtomacks then right judgement, of a greater authority then good charity. But *Hierom* would not ceaſe to do good (as he ſaith himſelf) for the evil ſpeaking of them that were naught, giving in that an enſample to us of the ſame. And I pray you what mean your Friends by a Chriſtian Congregation? all thoſe (trow ye) that have been Chriſtened? But many of thoſe be in worſe condition, and ſhall have greater damnation, then many Unchriſtned; for it is not enough to a Chriſtian Congregation that is of God, to have been Chriſtned, but it is to be conſidered what we promiſe when we be Chriſtned, to renounce Satan, his works, his pomps; which thing if we buſie not our ſelves to do, let us not crack, that we profeſs Chriſts Name in a Chriſtian Congregation in one *Baptiſm*: And whereas they adde, In one Lord, I read, *Not every one that ſaith Lord, Lord,* &c. *And why call ye me Lord, Lord, and do not that I bid you?* And whereas they adde, *In one Faith*, St. *James* ſaith, *Shew me thy Faith by thy Works.* And the Scripture ſaith, *He that believeth God, attendeth to his commands.* And the *Devils believe* to their little comfort. I pray God ſave you and your Friends from that Believing Congregation. ---- St. *Hierom* exhorts true Preachers to ſuffer death for the ſame, when evil Prieſts and falſe Teachers and the people, that be by them deceived, are angry with them for preaching the truth, though they be Chriſtned as well as others. I fear St. *Hierom* might appear to ſome Chriſtian Congregation (as they will be called) to write ſeditiouſly, to divide the unity of a great honeſt number confeſſing Chriſt in one Baptiſm, *one Lord, one Faith.* ---- *Hierom* calleth the *Prieſts Maſters*, and very proverly: Servants teach not their

*Pag.*477.

*Matt.*17.

Hieron. *Tom.* 5. *in Jeremiam, c.* 26.

their own Doctrine, but the Doctrine of their Maſter Chriſt to *his glory*: Maſters teach not Chriſts Doctrine, but their own to their *own glory*.---- Your Friends have learned of St. *John*, That *every one that confeſſeth Jeſus Chriſt in fleſh is of God*, and I have learned of St. *Paul*, That there have been, not among Heathens, but among the Chriſtned, who confeſs Chriſt with their mouth, and deny him with their acts. ---- I leave it to your Friends to ſhew, *Utrum qui factis negant Chriſtum & vita ſint ex Deo necne per ſolam oris confeſſionem*; for they knew well enough from the ſame St. *John*, He that is of God ſinneth not, and heareth the Word of God. Many ſhall hear, *I never knew you*, who ſhall not onely be Chriſtned, but alſo Prophecy, *and do many mighty works in the Name of Chriſt*. ---- *Falſe Prophets* are called *naughty Servants*; *Servants*, becauſe they confeſs Chriſt in the fleſh; and *naughty*, becauſe they deny him in their deeds, not giving meat in due ſeaſon, *and exerciſing Maſterſhip over*
Pag. 478. *the Flock*. ---- In the people there is required a judgement to diſcern when Gods Ordinances are miniſtred, and when mens own, leſt we take *Chalk* for *Cheeſe*, which will edge our teeth, and hinder digeſtion; for it is commonly ſaid, *The blind eateth many a fly*, as they did, which were perſwaded of the *High Prieſts* to ask *Barabbas* and crucifie *Chriſt*: and ye know that to follow the blind guides is to come into the pit with the ſame. ---- Better it were to have a *deformity* in preaching, ſo that ſome would preach the truth of God, and that which is to be preached without *cauponation* and *adulteration* of the Word, then to have ſuch an *uniformity*, that the ſilly people ſhould thereby be occaſioned to continue ſtill in their lamentable ignorance, corrupt judgement, ſuperſtition and idolatry, *&c.* ----

I ſee well, whoſoever will be happy, and buſie with *væ vobis*, ſhall ſhortly after come *coram nobis*. ---- I ſhall have need of great patience to bear the falſe reports of the *malignant Church*. ---- I wonder how men can go quietly to bed, who have great Cures and many, and yet peradventure are in none of them all. ---- I muſt ſuffer of neceſſity, and ſo enter: ſo perillous a thing it is to live godly in *Chriſt Jeſus* even in a Chriſtian Congregation. God make us all Chriſtians after the right faſhion. *Amen.* *Pag.*479.

In his Letter to King *Henry* the Eighth. --- Saint *Auſtin* ſaith, *That he, who for fear of any Power hideth the Truth, provoketh the wrath of God to come upon him; for he feareth men more then God.* Saint *Chryſoſtome* ſaith, *That he is not onely a Traitor to the Truth, who openly for Truth teacheth a Lye, but he alſo, who doth not freely pronounce and ſhew the Truth that he knoweth.* ---- Theſe paſſages made me ſore afraid, and troubled in conſcience, and at laſt drew me to this ſtrait, that either I muſt ſhew forth ſuch things as I have read and learned in the Scripture, or elſe be of that ſort, that provoke the wrath of God upon them and be Traitors to the Truth: the which thing rather then it ſhould happen, I had rather ſuffer extreme puniſhment. For what other thing is it to be a Traitor to the Truth, then to be a Traitor and a *Judas* unto *Chriſt*, who is the very Truth, and cauſe of all Truth? who ſaith, *That whoſoever deny him here before men, he will deny him before his Father in Heaven:* the which denying ought more to be feared and dreaded, then the loſs of all temporal goods, honour, promotion, fame, priſon, ſlander, hurts, baniſhments, and all manner of torments and cruelties, yea and death it ſelf, be it never ſo ſhameful and painful. But alas! how little do men fear the terrible judgement of *Al-*

mighty

mighty God? and especially they, who boast themselves to be *Guides* unto others, and challenge to themselves the knowledge of holy Scriptures, yet will neither shew the Truth themselves (as they be bound) nor suffer them that would. So that what Christ said to the *Pharisees* may be said to them,

Matt. 23. *Woe be to you,* &c. *who shut up the Kingdome of Hea-*
Pag. 480. *ven before men, and neither will you enter in your selves, nor suffer them that wou'd, to enter in.* ---- Now they have made it *Treason* to have the Scripture in *English.* Here I beseech your Grace to hear patiently a word or two. Though as concerning your *Regal Power* you are to me and all your Subjects in Gods stead, *&c.* yet as concerning that you be a mortal man, in danger of sin, having in you the corrupt nature of *Adam,* in the which all be conceived and born, and so have no less need of the merits of *Christs* Passion for your salvation, then I or other of your Subjects have, *&c.* I was bold to write this rude, homely, and simple Letter to your Grace. ---- First I exhort you to make the life and process of *Christ* and his *Apostles* in preaching, and the words of Christ to his Disciples, when he sent them forth to preach his *Gospel. Christ* was born and lived very poor, though he might by his Divine Power have had all the Treasures of this World when & where he would. But this he did to shew us that his Followers should not regard and set by the Riches and Treasures of this World, if they happen to them, they should not set their hearts upon

Matt. 5. them. It is not against the poverty in spirit, which Christ praiseth, to be rich, to be in dignity and honour, so that the heart be not set upon them. They be enemies to this poverty in spirit, though they have never so little, that have greedy desires to the Goods of this World, onely because they would

live

live after their own pleaſure and luſts. ---- I will not that your *Grace* ſhould take away the Goods due to the *Church*, but take away all evil perſons from the Goods, and ſet better in their ſtead. I name nor appoint no perſon or perſons, but remit your *Grace* to the Rule of our Saviour Chriſt, *By their fruits ye ſhall know them.* ---- The words that *Chriſt* ſpake to his *Diſciples*, when he ſent them to preach his Goſpel, are, that here *they ſhall be hated and deſpiſed of all men* worldly, *and brought before Kings and Rulers, and that all evil ſhould be ſaid of them for their preaching ſake*; but he exhorteth them to take patiently ſuch perſecution by his own example, ſaying, *It becomes not the Servant to be above the Maſter*, &c. Read alſo the fourteeth *Chapter*, and there your *Grace* ſhall ſee that he promiſed to the true Preachers no worldly *promotion* or dignity, but *perſecution*, and that they ſhould be betrayed even by their own Brethren and Children. In *John* alſo he ſaith, *In the world you ſhall have oppreſſion, and the world ſhall hate you, but in me you ſhall have peace*: And elſewhere, *Lo I ſend you as Sheep among Wolves.* The true Preachers go like Sheep, harmleſs, and be perſecuted, and yet they revenge not their wrong, but remit all to God: So far is it off that they will perſecute any other but with the Word of God onely, which is their weapon. This is the moſt evident token, that *Chriſt* would that his Goſpel and the Preachers of it ſhould be known by, that it ſhould be deſpiſed among worldly wiſe men, and be reputed fooliſhneſs by them, and deceivable Doctrine, and the true Preachers ſhould be perſecuted and driven from Town to Town, and at laſt loſe both Goods and Life; and yet they that perſecuted them ſhould think they did well and a great pleaſure to God. ---- Where the Word of God is truly

Matt. 7. *Matt.* 15. *John* 16. *Matt.* 10. *Pag.* 481.

truly preached, there is perſecution as well of the *Hearers*, as of the *Teachers*. *He that will live godly in Chriſt Jeſus muſt ſuffer perſecution. It is not onely given you to believe in the Lord, but to ſuffer perſecution for his ſake.* Where is quietneſs and reſt in worldly pleaſure, there is not the Truth; for the world loveth all that are of the world, and hateth all things that are contrary to it. St. *Paul* calleth the Goſpel, *The Word of the Croſs.* ---- May it pleaſe your Grace to return to the *golden Rule* of your Saviour, *By their fruits you ſhall know them.* Where you ſee perſecution, there is the Goſpel, and there is the Truth, and they that do perſecute be without the Truth. *John 3.* *They whoſe works be naught, dare not come to the Light,* but go about to hinder it, letting as much as they may, that the holy Scriptures ſhould not be read in our Mother Tongue, ſaying, That it would cauſe Hereſie and Inſurrections, and ſo perſwade, or fain would perſwade your Grace to keep it back. But here mark their ſhameleſs boldneſs, which be not aſhamed to *gather Grapes of Thorns*, &c. and to call *Light Darkneſs*, &c. and to ſay, That that, which teacheth all Obedience, ſhould cauſe Diſſention and Strife. ---- Therefore good *King*, ſeeing the right *David*, our *Saviour Chriſt* hath ſent his Servants, his true Preachers and his Word to comfort our weak and ſick ſouls, let not worldly wiſe men make your *Grace* believe that they will cauſe Inſurrections and Hereſies, and ſuch Miſchiefs as they imagine of their own mad brains, leſt that he be avenged upon you and upon your *Realm*, as was *David* upon the *Ammonites*, and as he hath ever been avenged upon them, which have obſtinately withſtood and gainſaid his Word. But peradventure they will ſay experience ſhews, How that ſuch men as call themſelves Followers of the Goſpel,

regard

regard not your *Graces* Command, neither ſet by your Proclamation, as appears by thoſe that were puniſhed in *London* for keeping ſuch Books, as your Grace had prohibited by *Proclamation*; and ſo like as they regarded not this, ſo they will not regard other your Laws, Statutes, and Ordinances. But this is but a crafty perſwaſion. ---- The very cauſe of your laſt *Proclamation*, and the chief *Councellors* (as men ſay, and of likelyhood it ſhould be) were they, whoſe evil living and cloked hypocriſie thoſe Books uttered and diſcloſed. ---- And ſo it might be that theſe men did not take this Proclamation as yours, but as theirs ſet forth in your Name, as they have done many times more, *&c.* ---- There is no man, I hear ſay, that can lay any word or deed to their charge, that ſhould ſound to the breaking of your Graces Laws, this onely excepted, If it be yours, and not theirs. ---- There be ſome that for fear of loſing of their worldly honour, will not leave off their opinion, which raſhly, and that to pleaſe men withall, by whom they had great promotion, they took upon to defend by writing, *&c.* Let theſe men remember St. *Paul* and *David*. Take heed of their *worldly wiſdome*, which *is fooliſhneſs before God*, that you may *do what God commandeth, and not what ſeems good in your own ſight* without the Word, that your Grace may be found acceptable in his ſight, and one of the Members of his Church, and according to the Office he hath called your Grace unto, you may be found a faithful Miniſter of his Gifts, and not a *Defender of his Faith*; for he will not have it defended by man, or by mans power, but by his Word onely, by the which he hath evermore defended it, and that by a way far above mans power or reaſon, *&c.* Wherefore *Gracious King*, remember your ſelf, have pity upon your

Pag. 482.

your ſoul, and think that the day is even at hand, when you ſhall give an account of your Office, and of the Blood that hath been ſhed with your Sword. In the which day, that your Grace may ſtand ſtedfaſtly and not be aſhamed, but be clear and ready in your reckoning, and to have (as they ſay) your *quietus eſt* ſealed with the blood of our Saviour *Chriſt*, which only ſerveth at that day, is my daily Prayer.

Decemb. 1. *A.* 1530.

☞ Obſerve in this Letter (ſaith Mr. *Fox*) the duty of a right Paſtour to Truth; that Kings are many times abuſed by Flatterers and wicked Councellors, the ſubtile practiſes of *Prelates* in abuſing the Name and Authority of *Kings* to ſet forth their own malignant proceedings, and the great boldneſs and divine ſtoutneſs of this Servant of Chriſt, who as yet being no *Biſhop*, ſo plainly and freely, without fear of death, adventuring his Life to diſcharge his Conſcience, durſt ſo boldly, to ſo mighty a *Prince*, in ſuch a dangerous caſe, againſt the Kings
*Pag.*483. Law and *Proclamation*, ſet out in ſuch a terrible time, take upon him to write, and to admoniſh that, which no Councellor durſt once ſpeak to him, in defence of Chriſts Goſpel: and yet though his wholſome counſel did not prevail, God ſo wrought with his Servant in doing his duty, that no danger, no nor diſpleaſure roſe to him thereby. It was not long after that the King made him Biſhop of *Worceſter*.

*Pag.*486. Touching the memorable acts and doings of this worthy man, I cannot neglect the taking notice of one (for therein he ſpoke notably, though he ſaid not a word) *viz.* his bold enterprize in ſending to King *Henry* a Preſent. It was a cuſtome that every year

year upon *Jan.* 1. every *Biſhop* ſhould ſend the *King* a New-years-gift. Mr. *Latimer*, being then *Biſhop* of *Worceſter*, preſented a *New Teſtament* for his New-years-gift, with a *Napkin* having this Poſy about it. *Fornicatores & Adulteros judicabit Dominus*, i. e. *Whoremongers and Adulterers God will judge.*

In his Letter to Mrs. *Wilkinſon* out of *Bocardo* in *Oxford.* ---- If the gift of a pot of cold water ſhall not be in oblivion with God, how can God forget your manifold and bounciful gifts, when he ſhall ſay to you, *I was in Priſon and you viſited me.* God grant us all to do and ſuffer, while we be here, as may be to his will and pleaſure, *Amen.*

Yours in *Bocardo*,
H. L.

In his Letter to Dr. *Ridley*, ---- You ſay except the Lord aſſiſt me with his gracious aid, in the time of his Service, I ſhall (I know) play but the part of a *white-livered Knight.* Truth it is, for, *Without me* (ſaith Chriſt) *ye can do nothing*, much leſs ſuffer death of our Adverſaries, through the Bloody Law prepared againſt us: But it followeth, *If you abide in me, and my Word abide in you, ask what you will, and it ſhall be done for you.* What can be more comfortable?---Better a few things well pondered, then to trouble the memory with too much. You ſhall prevail more with praying, then with ſtudying, though mixture be beſt; for ſo one ſhall alleviate the tedioufneſs of the other. I intend not to contend much with them in words, after a reaſonable account of my Faith given; for it ſhall be but in vain. They will ſay, as their Fatherr ſaid, when they have no more to ſay, *We have a Law, and by our Law he ought to die. Be ye ſtedfaſt and unmoveable.*

Fox, *Vol.* 3. *pag.* 433. *John* 15. *Pag.* 434.

moveable, Stand fast. If ye abide, if ye abide, *&c.*
But we ſhall be called obſtinate, ſturdy, ignorant,
heady, and what not? So that a man hath need of
much patience, that hath to do with ſuch men.
---- *Diotrephes* now of late did ever harp upon
Unity, Unity. Yea Sir (ſaid I) but in *Verity,* not in
Popery. Better is a *diverſity,* then an *unity* in Popery.
---- *The Marrow-bones of the Maſs are altogether de-*
teſtable, and therefore by no means to be born with-
all: ſo that of neceſſity the mending of it is to abo-
*Pag.*435. liſh it for ever. --- *What fellowſhip hath Chriſt with*
Antichriſt? ---- *Come forth from among them and ſe-*
parate your ſelves from them, ſaith the Lord. It is one
thing to be the Church indeed, and another thing
*Pag.*439. to counterfeit the Church. ---- I thank you, that
you have vouchſafed to miniſter ſo plentiful Ar-
mour unto me, being otherwiſe altogether un-
armed, ſaving that he cannot be left deſtitute of
help, who rightly truſteth in the help of God. I
onely learn to die in reading of the *New Teſtament,*
and am ſtill praying to my God to help me in time
*Pag.*441. of need. ---- My Prayer ſhall you not lack, truſting
that you do the like for me; for indeed there is
the help, *&c.* ---- There is no remedy (now they
have the *Maſter bowl* in their hand and rule the
roaſt) but patience. Better it is to ſuffer what cru-
elty they will put upon us, then to incur Gods high
indignation. Wherefore be of good cheer in the
Lord, duly conſidering what he requireth of you,
and what he doth promiſe you. Our common ene-
my ſhall do no more then God will permit him.
God is faithful who will not ſuffer us to be tempted above
our ſtrength, &c. Be at a point what you will ſtand
to: ſtick unto that, and let them both ſay and do
what they liſt. *They can but kill the body,* which is of
it ſelf mortal: neither ſhall they do that when they
liſt,

liſt, but when God will ſuffer them, when the hour appointed is come. ---- Let them not deceive you with their *ſophiſtical ſophiſms* and *fallacies*: you know that falſe things may have more appearance of truth, then things that be moſt true. Remember *Paul*'s watch-word, *Let no man deceive you with likelineſs of ſpeech.* ---- Fear of death doth moſt perſwade a great number: be well ware of that argument. ---- *The fleſh is weak, but the willingneſs of the ſpirit ſhall refreſh the weakneſs of the fleſh.* The number of the *Cryers under the Altar* muſt needs be fulfilled. If we be ſegregated thereunto, Happy are we. That is the greateſt promotion, that God giveth in this world to be ſuch *Philippians, to whom it is given, not onely to believe, but to ſuffer*, &c. But who is able to do theſe things? Surely all our ability, *all our ſufficiency is of God*. He requireth and promiſeth. Let us declare our obedience to his will, when it ſhall be requiſite, in the time of trouble, yea, in the midſt of the fire. When that Number is fulfilled, which I ween ſhall be ſhortly, then have at the *Papiſts*, when they ſhall ſay, Peace, all things are ſafe, *&c.* Chriſt ſhall come glorioufly, to the terrour of all *Papiſts*; but to the great conſolation of all that will here ſuffer for him. *Comfort your ſelves one another with theſe words.* ---- Pray for me, pray for me, I ſay; pray for me, I ſay; for I am ſometime ſo fearful, that I would creep into a *Mouſe-hole*: ſometime again God doth viſit me with his comfort. So he cometh and goeth, to teach me to feel and know mine infirmity, to the intent to give thanks to him that is worthy, leſt I ſhould rob him of his due, as many do, yea almoſt all the world. Farewell. Fare you well once again, and be thou ſtedfaſt and unmoveable in the Lord. *Paul* loved *Timothy* marvellous well, notwithſtaing he

Col. 2.

2 *Tim.* 1. ſaith unto him, *Be thou partaker of the affliction of the Goſpel*, and again, *Harden thy ſelf to ſuffer afflictions.* *Rev.* 2. *Be faithfull unto death, and I will give thee a Crown of Life*, ſaith the Lord.

Mr. *Fox* records one Letter more of this holy mans, which he wrote when he was *Biſhop* of *Worceſter* to a *Juſtice of Peace*, who could not at firſt bear his being told by this Servant of God his fault in *oppreſſing* and *wronging* a poor man, but ſent him word in great diſpleaſure, that he would not take it at his hands, *&c.* but afterward proved a good man: in which Letter his cloſe is very obſervable.

*Pag.*485. Conſider with your ſelf (ſaith Mr. *Latimer*) *what it is to oppreſs and defraud your Brother, and what followeth thereof.* It is truly ſaid, The ſin is not forgiven, except the thing be reſtored again, that is taken away. No *reſtitution*, no *ſalvation*: which is as well

*Pag.*486. to be underſtood of things gotten by *fraud*, *guile*, and *deceit*, as of things gotten by *open theft* and *robbery*. I will do the beſt I can, and wreſtle with the *Devil omnibus viribus*, to deliver you and your Brother out of his poſſeſſion. I will leave no one ſtone unmoved to have you both ſaved. There is neither *Arch Biſhop*, nor *Biſhop*, nor any learned man in either Univerſity, or elſewhere, that I am acquainted with, that ſhall not write to you, and by their learning confute you. There is no *godly man* of *Law* in this *Realm*, that I am acquainted with, but they ſhall write to you, and confute you by Law. There is neither *Lord* nor *Lady*, nor any Noble perſon in this Realm, that I am acquainted with, but they ſhall write unto you, and godlily threaten you with their Authority. I will do all this, yea, I will kneel upon both my knees before the *Kings Majeſty* and all his honourable Council, with moſt humble Petition for your Reformation, rather then the

the *Devil* ſhall poſſeſs you ſtill to your final damnation. So that I do not deſpair, but verily truſt one way or other to pluck both you and your crabbed Brother (as crabbed as you ſay he is) out of the *Devils claws*, maugre the *Devils heart*. ----

In the moneth of *October*, *An.* 1555. Mr. *Latimer* and Dr. *Ridley* were brought forth together to their final Examination and Execution.

At his laſt appearence, being preſt to recant, he ſaid, ---- I muſt uſe here the counſel of *Cyprian*, who when he was aſcited before certain *Biſhops*, that gave him leave to take deliberation and counſel, to try and examine his opinion, he anſwered them thus. In ſticking to, and perſevering in the truth, no counſel nor deliberation muſt be taken; and being asked, which was moſt like to be the *Church* of *Chriſt*, whether the *perſecuted*, or the *perſecutor*? *Chriſt* (ſaid he) hath foreſhewed, *That he that doth follow him muſt take up his Croſs*. How think you then my *Lords*, Is it like that the *See* of *Rome*, which hath been a continual *perſecutor*, is rather the *Church*, or that *ſmall flock*, which hath alwayes been *perſecuted even to death*. *Pag.* 499.

Mr. *Latimer* being told, That his and St. *Cyprian*'s caſe was not one: Yes verily (ſaid he) my cauſe is as good as St. *Cyprian*'s; for his was *perſecution* for the Word of God, and *ſo is mine*.

As he was going to Execution, Dr. *Ridley* ſpying him behind him, ſaid; O be ye there? Yes (ſaid Mr. *Latimer*) have after as faſt as I can follow. *Pag.* 502.

When he could not be ſuffered to anſwer Dr. *Smith*'s Sermon at their Execution, on that in the *Corinthians*: *If I give my body to be burned, and have not charity*, &c. he ſaid; *Well, there is nothing hid, but it ſhall be opened*. *Pag.* 503.

When a Fagot was brought kindled with fire, and laid at Dr. *Ridley*'s feet, Mr. *Latimer* said, Be of good comfort Mr. *Ridley*, *and play the man*; *We shall this day light such a Candle by Gods Grace*, *in* England, *as I trust will never be put out.*

He received the flame, as it were embracing it, and crying out vehemently, O Father of Heaven receive my soul.

Laverock.

Fox, *Vol.* 3. *pag.* 701. *Hugh Laverock*, an old lame man, after he was chained to the Stake, cast away his Crutch; and comforting *John Apprice* a blind man, his Fellow-Martyr, said unto him, Be of good comfort, my Brother, for my Lord of *London* is our good *Physician*, he will heal us both shortly; *thee of thy blindess*, *and me of my lameness.*

Lavoy.

Fox, *Vol.* 2. *p.* 129, 130. Mr. *Aymond de Lavoy*, a *French Minister*, having intelligence that some were sent to apprehend him; and being willed by his Friends to flie, and shift for himself, he said, That he had rather never to have been born, then so to do. It is the office of a *good Shepherd*, *not to flie in time of peril*, *but rather to abide the danger*, *lest the Flock be scattered*; *or else*, *least in so doing*, *he should leave some scruple in their minds*, Thus to think, *That he had fed them with dreams and fables*, *contrary to the Word of God.* Wherefore beseeching them to move him no more therein, he told them; That he feared not to yield up both body and soul in the quarrel of that Truth which he had taught, saying with St. *Paul*, *I am ready not onely to be bound for the testimony of Christ in the City of* Bourdeaux, *but to die also.*

When his Hearers flew upon the *Sumner* to deliver their Preacher out of his hands, he desired them not to stop his Martyrdome, seeing it was the

Will

Will of God that he ſhould ſuffer for him, he would not (ſaid he) reſiſt.

Whilſt he was in Priſon, he bewailed exceedingly his former life, though there was no man that could charge him outwardly with any crime.

One of the *Preſidents* coming to him, and ſhaking him by his beard, bid him tell what fellows he had of his *Religion*. None (ſaid he) but ſuch as know and do the Will of God my Father, whether they be *Nobles*, *Merchants*, *Husbandmen*, or of whatſoever degree they be.

In his torments in Priſon he comforted himſelf thus; This body once muſt die, but the Spirit ſhall live. *The Kingdome of God abideth for ever.*

In the time of his tormenting, being but of a weak body, he ſwounded: afterward coming to himſelf again, he ſaid; *O Lord, Lord, why haſt thou forſaken me?* The *Preſident* anſwering, Nay wicked *Lutheran*, thou haſt forſaken *God*; *Alas!* (ſaid he) why do ye thus torment me? *O Lord, I beſeech thee, forgive them, they know not what they do.*

All their tortures could not force him to confeſs one mans name; but he ſaid unto them, I thought to have found more mercy with men; Wherefore I pray God I may find mercy with him.

To the *Friers* that came to confeſs him after his condemnation, he ſaid; Depart, I will confeſs my ſins to the *Lord*. Do ye not ſee how I am troubled enough with men? will ye yet trouble me more? others have had my body, will ye alſo take from me my ſoul? away from me.

At laſt he took a certain *Carmelite*, bidding the reſt to depart, whom after much talk he did convert to the Truth.

Such truſt have I (ſaid he to the Judge) in my

God, that the ſame day when I ſhall die, I ſhall enter into *Paradiſe*.

Pag. 131. The *Church* (ſaid he) *is a Greek word*, ſignifying as much as *Congregation* or *Aſſembly*. And ſo I ſay, Whenſoever the Faithfull do congregate together to the honour of God, and amplifying of Chriſtian Religion, the Holy Ghoſt is verily with them. By this it ſhould follow (ſaid the Judge) that there be many Churches. It is no abſurd thing (ſaid he) to ſay there be many *Churches* or *Congregations* among
Gal. 1. the *Chriſtians*; and ſo ſpeaketh St. *Paul*, *To all the Churches which are in* Galatia.

When the Judges left him, looking on him as a damned Creature, he ſaid with St. *Paul*, *Who ſhall ſeparate me from the love of God, ſhall the ſword, hunger, or nakedneſs; No, nothing ſhall pluck me from him.*

As he was carried to the place of Execution, he ſang *Pſal.* 114. and preaching ſtill as he went, one of the Souldiers bidding the *Carter* therefore to
John 8. drive apace, he ſaid unto him, *He that is of God heareth the Word of God.*

Many being offended, that paſſing by an image of the *Virgin Mary*, he would not pray unto her; lifted up his voice to God, praying, That he would not ſuffer him at any time to invocate any other but him alone.

At his Execution he ſaid, O Lord, *Make haſte to help me, tarry not, do not deſpiſe the work of thy hands*: and you my Brethren, that be Students, I exhort you to learn the Goſpel; for the Word of God abideth for ever. *Labour to know the Will of God, and fear not them that kill the body, but have no power upon your ſouls.* My fleſh repugneth marvellouſly againſt the Spirit, but ſhortly I ſhall caſt it away. I beſeech you

you pray for me. O Lord my God, into thy hands I commend my ſoul.

Laurence.

I find three of this name recorded in the Book of Martyrs.

First, *Laurence the Deacon*, when *Xiſtus* his Paſtour was martyred under the *Emperour Valerianus*, was grieved that the Son ſhould be ſecluded from the Father, that he ſhould not ſuffer with him. Seeing him led alone as a Sheep to the ſlaughter, he cried out to him: O Dear Father, whither goeſt thou without the company of thy dear Son? whither haſteneſt thou, *O Reverend Paſtour*, without thy Deacon? never waſt thou wont to offer ſacrifice without thy *Miniſter*? What crime is there in me, that offendeth thy fatherhood? Denieſt thou unto him the fellowſhip of thy blood, to whom thou haſt committed the diſtribution of the Lords blood?---- Fox, *Vol.* 1. *pag.* 92.

He having after three dayes reſpit promiſed the mercileſs Tyrant to declare where the Churches treaſure lay, cauſed a good company of poor Chriſtians to be congregated, and when the day of his anſwer was come, and he was ſtrictly charged to ſtaud to his promiſe; he ſtretching out his arms over the poor, ſaid; *Theſe are the precious treaſure of the Church, theſe are the treaſure indeed, in whom the faith of Chriſt reigneth, in whom Jeſus Chriſt hath his manſion-place: What more precious jewels can Chriſt have, then theſe in whom he hath promiſed to dwell.* It is written, *I was hungry, and ye gave me to eat; I was thirſty, and ye gave me to drink; I was harbourleſs, and ye lodged me. Look what ye have done to the leaſt of theſe, the ſame have ye done to me.* ---- *Pag.* 93.

No tongue is able to expreſs the *Tyrant's* fury and madneſs hereupon. Kindle the fire of wood (ſaith

(faith he) make no ſpare. Hath this Villain deluded the *Emperour*? Away with him; away with him, whip him, buffet him, brain him, Jeſteth the Traitor with the *Emperour*? roaſt him, boyl him, toſs him, turn him on pain of our high Diſpleaſure, do every one his office O ye Tormentors.

When he was on the fiery Gridiron, which was as a ſoft Bed of Down to him, he ſpake thus unto the Tyrant;

This ſide is now roaſted enough,
Turn up O Tyrant great,
Eſſay whether roaſted or raw
Thou think the better meat.

Fox, *Vol.* 3. *pag.* 200. Secondly, *John Laurence*, who was burnt at *Colcheſter*, *March* 29. *An.* 1555.

He being not able to go, being lamed with Irons in Priſon, was born to the fire in a Chair, and whilſt he ſate in the fire, the young children came about the fire, and cried as well as they could, Lord ſtrengthen thy Servant, and keep thy promiſe; Lord ſtrengthen thy Servant, and keep thy promiſe.

Thirdly, *Henry Laurence*, who was burnt at *Canterbury*, about the later end of *Auguſt*, the ſame year.

Fox, *Vol.* 3. *pag.* 393. He being required to put his hand to his Anſwers, wrote, Ye are all of *Antichriſt*, and him ye fol; probably he would have written, And him ye follow, had not he been hindred.

Lawſon.

Fox, *Vol.* 3. *pag.* 916. *Elizabeth Lawſon*, continuing almoſt three years in Priſon, in which time her own Son, and many others were burnt, ſaid often; Good Lord, what is the cauſe that I may not yet come to thee with thy

thy children? Well, good Lord, thy bleſſed Will be done, and not mine.

This good old Woman, about the age of ſixty, before ſhe went to Priſon, had the Falling-ſickneſs; but ſhe told a friend of hers, That after ſhe was apprehended, ſhe never had it more.

Leafe.

Bonner preſſing *John Leafe*, an *Apprentice* of *London*, to recant, he ſaid, No; but I will die in that Doctrine that Mr. *Rogers*, *Hooper*, *Cardmaker*, &c. died for. ---- My Lord, you call mine Opinion Hereſie, it is the true Light of the Word of God, and I profeſs I will never forſake my well-grounded Opinion, whilſt I have breath in my body. Fox, *Vol.* 3. *pag.* 306.

When two Bills were ſent to him in the Counter in *Breadſtreet*, the one containing a *Recantation*, the other his *Confeſſions*, to ſee which of them he would ſign; when that which contained his *Confeſſions* was read (for he could neither read nor write) in ſtead of a *Pen* he took a *Pin*, and ſo pricking his hand, ſprinkled the blood upon the ſaid Bill, willing the Reader thereof to ſhew the *Biſhop*, that he had ſealed the ſame Bill with his blood already.

Lewes.

Mrs. *Joyce Lewes* was converted by Mr. *John Glover*, who after ſhe was in ſome trouble, willed her in any caſe not to meddle with that matter in reſpect of vain-glory, or to get her ſelf a Name, ſhewing to her the great danger ſhe was like to caſt her ſelf into, if ſhe ſhould meddle in Gods matter otherwiſe then Chriſt doth teach. Fox, *Vol.* 3. *pag.* 838.

When the Biſhop reaſoned with her, ſhe told him; I find not theſe things in Gods Word, which you urge and magnifie as things moſt needfull for mens Salvation. If theſe things were in the ſame Word of God commanded, I would with all my heart

heart receive, esteem, and believe them. The Bishop answering, If thou wilt believe no more then is in the Scriptures, concerning matters of Religion, thou art in a damnable case; she was *amazed*, and being *moved by the Spirit of God*, told him, That his words were *ungodly* and *wicked*.

Pag. 839. When news was brought of the coming down of the *Writ*, *de comburendo*, &c. she sent for several Christians to consult with them how she might behave her self, that her death might be more glorious to the Name of God, comfortable to his people, and most discomfortable to the enemies of God. As for death (said she) I do not greatly pass, when I behold the amiable Countenance of *Christ*, my *Dear Saviour*, *the ugly face of death doth not greatly trouble me.*

Two *Priests* sending her word, that they were come to hear her Confession; she sent them word again, That she had made her Confession to *Christ her Saviour*, at whose hands she was sure to have forgiveness of her sins. As concerning the Cause, for the which she should die, she had no cause to confess that, but rather to give unto God most humble praise, that he did make her worthy to suffer death for his Word.

And as concerning that Absolution, That they were able to give unto her, by Authority from the *Pope*, she did defie the same, even from the bottom of her heart.

About three of the Clock in the morning, before her Execution, *Satan* questioned with her, How she could tell that she was chosen to eternal life, and that Christ died for her! I grant that he died, but that he died for thee, How canst thou tell? But *Satan* was soon put to flight, and she comforted in *Christ*, by arguing her Election, and Christ dying for

for her in particular from her *Vocation*, and the holy Spirit working in her heart love and desire towards God to please him, and to be *justified* by him through Christ, *&c.*

When the *Sheriff* about eight of the Clock that morning came into her Chamber, and told her bluntly, That she had but one hour to live, she was somewhat abashed; but being told by a friend, that she had great cause to praise God, that he will so speedily take her out of this world, *&c.* She said, Mr. *Sheriff*, your message is welcome to me, and I thank my God, that he will make me worthy to adventure my life in his quarrel.

In her Prayer, as she was going to the Stake, she desired God most instantly to abolish the idolatrous Mass, and to deliver this *Realm* from *Popery*. To which most of the People said *Amen*, yea the *Sheriff* himself.

Lucius.

He said to *Urlicius* a corrupt Judge, threatning death; I thank you with all my heart, that free me and release me from wicked Governours, and send me to my good and loving Father. Ward, *pag.* 139.

Luther.

How devoted Dr. *Martin Luther* was to the *Pope*, when he first appeared, and what brought him upon the Stage, he himself tells us. *See his Epistle to the Reader, before the first Tome of his Works, printed at* Jena, An. 1612.

---- Above all things, I desire the pious Reader, and that for the sake of our *Lord* himself, *Christ Jesus*, not onely to read these things with judgement, but with much pity, knowing I was a *Monk*, and a *most* mad *Papist*, when I undertook this Cause, so *drunk* with, yea *drowned* in *Popish Doctrines*, that I was most ready to kill, and to co-work with the Murderers of all those who withdrew their obedience from the *Pope* in the least. So great a *Saul* was

I,

I, as there be yet many more. I was not ſo cold in defending the *Papacy*, as was *Eccius* himſelf, and ſuch as he, *&c.* So that thou wilt find in my firſt writings very many and great things humbly conceded to the *Pope*, which now I account *higheſt blaſphemy*, *and do abominate*. ---- At firſt I was alone, and moſt unfit and unable to handle ſo great matters; I call God to witneſs, that his Providence, not my own will and purpoſe, engaged me ſo far. When in the year 1517. Indulgences were ſold moſt ſhamefully, I was then a Preacher, and a young *Doctour* of *Divinity* (as I was called) and began to diſſwade the people from hearkning to the Sellers of Indulgences, and therein I thought ſurely I had the *Pope* for my *Patron*, and upon that confidence was very valiant, ſeeing he doth in the Decrees condemn the immodeſty of the Gatherers of money, ſo he calleth the Preachers of Indulgences. Thereupon I writ two Letters, one to the *Arch Biſhop* of *Moguntz*, who had one half of the money for the Indulgences (I knew not then that the other half did belong to the Pope) the other to the *Biſhop* of *Branderburg*; beſeeching them to reſtrain the impudence and blaſphemy of the Gatherers of the money. But the poor *Monk* was contemned. Being contemned I publiſhed a ſhort Diſputation, and a Sermon, concerning Indulgences, and afterwards my Reſolutions, and that for the *Popes* honour, not that Indulgences might be condemned, but that good works of charity might be preferred before them. This was accounted troubling of Heaven, and ſetting the world on fire.

I am accuſed unto the *Pope*, and am cited to appear at *Rome*, and againſt ſingle me riſe up the whole *Papacy*. Theſe things were done in the year 1518. whilſt *Maximilian* the *Emperour* held a *Coun-*

cil

cil at *Ausburg*, in which *Cardinal Cajetane* was the *Popes Legate*. Him *Prince Frederick*, *Duke* of *Saxony* prevailed with, that I ſhould not be compelled to go to *Rome*, but have my buſineſs heard and compoſed by himſelf.

Being called before him, poor I came on foot to *Ausburg*, upon the coſt of and with Letters of Credence from *Prince Frederick* to the *Senate*, and ſome other good men, who diſſwaded me (after I was come) from going to the *Cardinal* till I had *Cæſars* ſafe conduct. When the *Cardinals Oratour* was told by me ſo much, he was angry. What (ſaid he) do you think that *Prince Frederick* will take up *Arms* for you? I anſwered, That I would by no means. Where then (ſaid he) will you abide? I anſwered *Under Heaven*. But (ſaid he) if you had the *Pope* and *Cardinals* in your power, what would you do? I would (ſaid I) give them all reverence and honour.

---- At my meeting with the *Cardinal* I made the following *Proteſtation*. I *Martin Luther* an *Auguſtine Frier* proteſt, that I do reverence and follow the Church of *Rome* in all my ſayings and doings, *preſent*, *paſt*, ond to *come*; and if any thing hath been or ſhall be ſaid by me to the contrary, or otherwiſe, I count it, and will that it be counted and taken as though it never had been ſpoken. Having before this writ to *Pope Leo* the Tenth thus, ---- I offer my ſelf proſtrate under the feet of your Holineſs, with all that I am and have, *Save* me, *kill* me, *call* me, *recall* me, *reprove* me, *condemn* me, *even as you pleaſe*. *See the firſt Tome of his works, fol. 164.* *Fol. 66.*

I will *acknowledge your voice*, the Voice of Chriſt reſiding and ſpeaking in you. ----

---- Here ſee men in my caſe, how hard it is to riſe out of errours generally received, and by long cuſtome

cuſtome becomes as it were natural. How true the *Proverb* is, It is hard *to leave cuſtomes*, and *cuſtome is another nature*: and how truly *Auſtine* ſaith; *Cuſtome* if it be not reſiſted will become *neceſſity*. I who had then ſeven years read and taught the Scriptures moſt diligently, privately and publickly, and had ſome taſte of the knowledge of Chriſt, *viz. That we were juſtified and ſaved not by works, but by faith in Chriſt*, and now defended publickly (he means in his Diſpute with *Eccius* at *Lipſia* in the year 1519.) that the *Pope* is not by Divine Right Head of the Church; yet I did not ſee what naturally followeth thence, *viz.* That the *Pope* is therefore of neceſſity from the *Devil*, for what is not of *God* is neceſſarily of the *Devil*. I was (I ſay) ſo corrupted by example and the title of holy *Church* and *Cuſtome*, that I granted to the *Pope* an humane right, which yet if it be not underpropt with Divine Authority, is a lye and diveliſh; for we muſt obey *Parents* and *Magiſtrates*, not becauſe they command, but becauſe it is the Will of God. Hence I can better bear thoſe that do even pertinaciouſly cleave unto *Popery*, eſpecially if they have not read the *Scriptures*, ſeeing I that ſo many years moſt diligently read them, did notwithſtanding ſtick thereunto ſo firmly.--- In the year 1519. the *Pope* ſent *Prince Frederick* a *golden Roſe* by *Charles Miltitius*, who perſwaded me earneſtly to be reconciled to the *Pope*, and to ſtudy the things of peace. I promiſed that I would moſt willingly do whatſoever truth and my conſcience would allow, and aſſured him that I was moſt deſirous of and ſtudious for peace; and ſeeing I was drawn and neceſſitated to do what I did, what I did was not my fault. --- *Charles* is accounted unwiſe, and the courſe he took imprudent; but in my judgement, if the *Biſhop* of *Moguntz* and the *Pope*, before

before he had condemned me unheard, had taken the ſame courſe, the buſineſs had never come to this. ---- Theſe things I relate good Reader, That if thou wilt read my little Works, thou mayeſt remember I am one of them, who (as *Auſtine* reports of himſelf) profit by Writing and Teaching; not one of thoſe, who from nothing on a ſudden become Chieftains. Farewell in the Lord, and pray for the increaſe of the Word againſt Satan, who is alwayes mighty and malicious, but now moſt furious and raging, knowing his time is but ſhort, and that the Kingdome of his *Pope* is ſhaken. The Lord God confirm what he hath wrought in us, and perfect the Work he hath begun in us, to his own glory. *Amen.*

March 3. *An.* 1545.

Mr. *Clark* tells us, That when they threatned to burn his Books, he writ thus to *Spalatinus*. ---- As for my ſelf, I contemn *Rome*'s favour and fury. Let them cenſure and burn all my Books, I will do the like by theirs, and will put an end to all my humble obſervance of them, which doth but incenſe them more and more. Clark's *firſt Volume of Lives, pag.* 230.

In his Epiſtle to *Melanthon* from *Auslurg*, when he appeared before *Cajetan*. ---- Here is nothing new or wonderfull, but that the City is filled my Name, and every one deſires to ſee ſuch a *Boutefeau*. Play the man as you do in rightly teaching the youth. I am willing for them and you to be ſacrificed, if it pleaſe the Lord. I had rather die, and (which is moſt grievous to me) for ever want your moſt ſweet company, then recant, and be an occaſion to the moſt fooliſh and bitter enemies of all learning of deſtroying good learning. *Italy* is fallen *See his Works, Tom.* 1. *fol.* 163.

into *Egyptian darkneſs*, ſo ignorant are all of *Chriſt* and the things of *Chriſt*, and yet we have theſe for our Maſters and Teachers of faith and manners: So filled up is the anger of God againſt us. ---- Farewell my *Philip*, and by holy Prayer avert the Lords anger. ----

When *Cajetan* wrote to *Prince Frederick*, either to ſend *Luther* to *Rome*, or to baniſh him out of his Dominions, he wrote unto the *Prince* as followeth. ---- I refuſe not baniſhment, as ſeeing ſnares laid for me every where by my Adverſaries, neither can I eaſily live any where in ſafety. But what ſhould I a miſerable and humble *Monk* hope for? yea what danger ſhould I not fear? when they threaten your Excellency, ſo great a *Prince*, ſo great an *Elector*, ſo devout a favourer of the Chriſtian Religion, I know not what miſery, if you do not either ſend me to *Rome*, or baniſh me. Wherefore leaſt any evil ſhould happen unto you for my ſake (which I am moſt unwilling of, behold I leave your Countrey, being reſolved to go where my mercifull God pleaſeth, and to commit the event to his Will. ----

See his Works, Tom. 1. fol. 176.

---- I ſtill rejoyce in the love of God, and give him thanks that Chriſt the Son of God hath counted me worthy to ſuffer in ſo holy a Cauſe. ----

Novemb. 19. 1518.

In his Letter to *Pope Leo* the Tenth, *April* 6. 1520. ---- I have indeed ſharply inveighed againſt all wicked Doctrines, and been biting to my Adverſaries for their impiety, of which I am ſo far from repenting, that I am reſolved in contempt of mans judgement to perſevere in that heat of zeal, after the example of *Chriſt*, who in his zeal calls his Ad-

Oper. Tom. 1. fol. 385.

Adverſaries a *Brood of Vipers*, blind, hypocrites, the children of Satan: and of *Paul*, who calls the *Sorcerer the child of the Devil, full of all ſubtilty and wickedneſs*; and others, *dogs*, &c. If his Hearers were tender and ſoft, they would account him biting and immodeſt. Who more biting then the *Prophets*? the wicked mad company of flatterers have made the ears of this age ſo delicate, that as ſoon as we perceive our own wayes not approved, we cry out we are bitten; and when we cannot repel the Truth on any other account, we avoid it under the pretence of railing, impudence, *&c.* But what is Salt good for, if it be not ſharp? what a Sword if it will not cut? *Curſed is the man that doth the work of the Lord negligently.* ---- I contend with none but onely about the word of Truth. In all other things I will yield to any, but cannot and will not deſert and deny the Word. Neither you, nor any body elſe can deny, but the *Court of Rome* is more corrupt then any *Babylon* or *Sodom*. ---- I have therefore deteſted and could not endure that the people of Chriſt ſhould be deluded under your Name and the *Church of Rome*, and ſo have reſiſted and ſhall reſiſt them while I breath. ---- The *Roman Court* is deſperate, the anger of God is come upon it to the full, it hates *Councils*, fears to be reformed, *&c.* and makes good her mothers character, *We would have healed* Babylon, *but ſhe is not healed, let us forſake her.*

---- Hence I have been troubled good *Leo*, that you were made *Pope* in theſe dayes, who waſt worthy of better. She doth not deſerve you, and ſuch as you but *Satan* himſelf, who doth indeed reign in that *Babylon* more then you your ſelf. O would to God, that laying aſide that which your deadlieſt enemies boaſtingly call your glory, you would be

content with being a private *Prieſt*, and live upon your own inheritance. ---- What do you *my* Leo *at Rome*, but let the moſt wicked and accurſed wretches uſe your Name and Authority to deſtroy mens eſtates and ſouls, to increaſe wickedneſs, to oppreſs faith and truth with the whole Church of God. O moſt *unhappy Leo*, you ſit *in a moſt dangerous ſeat*. I tell you the truth, becauſe I wiſh you well. If *Bernhard* did ſympathize with his *Eugenius* ruling *Rome* in a more hopefull condition, though then very corrupt, what may not we complain, to whom in the ſpace of three hundred years there is ſuch an acceſſion of corruption and perdition? It incomparably exceeds the wickedneſs of the *Turks*.

---- Behold my *Father Leo*, upon what account I have ſo inveighed againſt that peſtilent See. I am ſo far from ſpeaking againſt your Perſon, that I *Fol.* 386. hope I ſhould do you the greateſt courteſie, if I ſhould ſtoutly and fiercely deſtroy that your Priſon, yea your Hell. --- But this I never intended, but was forced to do ſo by my Adverſaries.---When I was before *Cardinal Cajetan*, he might have made peace with a word, for I promiſed ſilence, and to put an end to my Cauſe, if he would command my Adverſaries to do the ſame: but he juſtified my Adverſaries, and required me to recant, which he had not in his inſtructions. Not *Luther* but *Cajetan* is to be blamed; for what followed afterwards, ſeeing he would not ſuffer me to be ſilent, when I moſt earneſtly deſired it. --- Upon the occaſion of *Eccius* challenging me to diſpute with him, many *Romiſh* corruptions were brought to light.---- Now the name of the *Court of Rome* doth ſtink in the world, and the *Papal Authority* languiſheth, their famous ignorance is miſliked, of which there would have been no mention, if *Eccius* had not interrupted

pted the Treaty between me and *Charles Miltitius*. ---- Being yet perſwaded to hearken to peace, *&c*, I come, holy Father, and humbly beg, that you would (if it may be) put to your helping hand, by bridling thoſe Paraſites, the great Enemies of Peace, whilſt they pretend to be for peace. None may preſume, that I will recant. I cannot bear the impoſition of any Laws for the interpreting of the Word of God, which ought not to be bound, *&c*. Theſe two things excepted, there is nothing that I cannot, yea will not do or ſuffer for peace. I hate contentions. I will provoke none; no more will I be provoked. If I be provoked, I will not be without a tongue for my Maſter Chriſt. ---- Take heed, my Father, of hearkning to thoſe *Syrens*, who make you more then a meer man, even an half God, ſo that you may command any thing. ---- Theſe are your Enemies, and ſeek your ſoul to deſtroy. ---- How unlike is *Chriſt* unto his Succeſſors, who yet would be his Vicars? and I fear many are ſo too properly. *A Vicar is of one abſent.* If the Pope be *Preſident*, Chriſt being abſent, what is he other then *Chriſts* Vicar? But what then is that Church, but *a multitude without Chriſt?* and what is ſuch a *Vicar*, but *Antichriſt* and an *Idol?* How much better do the *Apoſtles*, who call themſelves the *Servants of Chriſt* preſent, not the *Vicars* of Chriſt abſent? ----

In his Appeal, *Nov.* 17. 1520. ---- Seeing *Leo the Tent* doth perſevere hardned in his tyranny, and hath by his *Bull* condemned unheard, and unconvicted, and moreover as an Infidel and an Apoſtate doth flie and find fault with *Councils*, and moſt wickedly prefer his Tyranny before their Power, and moſt impudently doth require me to deny the Faith of Chriſt, *&c*. and to omit nothing that may *See his Works*, Vol. 2. fol. 258.

shew him to be *Antichrist*, doth subject the Scripture to himself, and with incredible blasphemy trample thereupon, *I* Martin Luther *do make it known to all, that I stick to my former Appeal from him to the next Council*, &c. ----

See his Works, Tom 2. fol. 259. In a Letter of his to *Herman Tulichins* before his Treatise *de Captivitate Babylonica Ecclesiæ*.---- Whether I will or no, I am made more learned daily, so many and so great Masters contending with me. I have writ more then two years ago concerning *Indulgences*, but so, that I am now wonderfully sorry for the publishing of that Book; for I was then very superstitiously devoted to the *Roman Tyranny*, and therefore would not have *Indulgences*, which I saw so generally approved, altogether rejected. ---- Now O that I could perswade all *Booksellers* and others that read my Books, to burn those concerning *Indulgences*, and instead thereof receive this position, *Indulgences are the wickednesses of the Flatterers of* Rome. ---- Whereas then I denied *the Popes primacy* to be of Divine Right, I yielded it to be of *Humane Right*, ---- but now I know and am certain, that the *Papacy* is the Kingdome of *Babylon* and the power of *Nimrod*, *that mighty Hunter*, and therefore instead of what I have written of that subject take this position, *Papacy is the mighty hunting of the Roman Bishop*. ---

Fol. 316, 317. ---- When the *Cardinals* burnt *Luther*'s Books, he burnt the *Popes Decrees*, and his *Bull* lately sent out against him, and gives us the following account why he did so.

I *Martin Luther*, called *Dr. of Divinity*, do notifie to all that by my will, counsel, and help, the Books of the *Pope of Rome* were burnt, &c. and that (1) Because we have ancient examples for the burning of wicked and corrupt Books, *Acts* 19.

(2) I

(2) I am a *Baptiſed Chriſtian*, and a *Doctor of holy Scripture*, and a daily Preacher, and therefore it belongs to me, my *Condition*, my *Oath*, my *Office* to aboliſh, at leaſt to hinder perverſe, falſe, ſeducing, and wicked Doctrines. And yet (3) I had not gone about this work, unleſs I had upon experience found the *Pope* and *Pontificians* Corrupters and Seducers, not onely to erre and ſeduce, but after many admonitions by me given ſo hardned and bewitched, that they will not onely not ſuffer themſelves to be taught, but condemn and burn the *Evangelical Doctrine* to confirm their *Antichriſtian & Diabolical abominations*. ---- (5) Becauſe by their burning of my Books Truth is endangered, *&c.* I have alſo been moved, as I hope, by the holy Ghoſt, for the confirming and preſerving the Chriſtian Verity and the common people, have cauſed their Books to be burnt, having looked for their hopeleſs amendment. Let none therefore be moved by the ſublime Titles of the Books, The *Canon* Law, The *Decreetals*, &c. but firſt ſee what is taught therein, and then *judge* whether they be burnt juſtly or unjuſtly. ----

When *Luther* threw the *Popes Bull* into the fire, *Fol.* 320. *Decemb.* 10. 1520. *Becauſe (ſaid he) thou haſt troubled the holy One of the Lord, eternal fire ſhall trouble thee.*

The ſame day in his *Prelection* on the *Pſalter* he admoniſhed his Hearers to take heed of Popiſh Inſtitutions. That this burning was but a ſmall buſineſs: it ſhould be that the *Pope*, that is, the *Papal See* ſhould be burned. Unleſs (ſaid he with a grave countenance) ye do with all your hearts depart from the Popiſh Kingdome, your ſouls cannot be ſaved; ſo diverſe is the Kingdome of the Pope from the Kingdome of Chriſt and the life of a

Christian, that it would be safer to live in a Wilderness, and see no man, then to live in that Antichristian Kingdome. Let every one therefore, that hath any care of his own soul, take heed lest he deny Christ by assenting to *Popery*. Whoever will now be a Minister, he must perish either in this World, or that which is to come. If he dare not contradict the working of errour, in the World to come; if he doth contradict, in this World his life will be hazarded. For my part, I had rather run any danger here, then expose my Conscience to give such an account for Silence as God will require. Therefore having heartily dissented from the Roman madness, I do now abominate that *Babylonian Plague*. And these things I will declare to my Brethren, as long as I live. If I cannot withstand so great a destruction of Souls, yet many of our own may be kept from running headlong to Hell. Let others do what they please. It is high time to repent.

Fol. 321. In his Letter to Prince *Frederick* Duke of *Saxony* before his *Postills*. ---- The Apostle requires that a *Bishop* should not onely be mighty in Doctrine, but *able to convince gain-sayers*. Not that I account my self a *Bishop*, seeing the Riches and Mitre, by which a *Bishop* is now known, are wanting, but because whosoever fulfills the Office of preaching, dischargeth the Office of Bishop, who ought to be a *two-handed Ehud*, and kill *Eglon*: and I do set my self to the work of peace, being through the grace of God a bold Contemner of my Adversaries, though in the midst of *Swords*, *Bulls*, *Trumpets*, and *Papistical Alarms*, that cannot terrifie me. And indeed what cannot I do in him, who comforts me? ---

Fol. 379. In his Letter to *Justus Jonas*. ---- I fear lest whilst

whilst we fight valiantly for grace and good works, we do in the mean time deprive our selves of grace and good works. Truly having beheld these terrible dayes of anger, I desire nothing more, then that *my head were a fountain of water*, that I may weep for that late devastation of souls, which the Kingdome of Sin, and Perdition wrought. The *Roman Monster* sits in the midst of the Church, and boasts of his Deity, the *Pontificials* flatter him, the *Sophisters* obey him, and the *Hypocrites* will do any thing for him. In the mean time Hell enlargeth her bosome, and openeth her mouth bevond measure, and Satan sports in the ruining of Souls. ---- Pray to God for me, *that I may be delivered from wicked and unbelieving men in this* Babylon, and that my mouth may be opened to the praise of the glory of the grace of the Gospel of his Son. ---- Be of good courage, and fear not this *Baal-phogor*, seeing he is scarce *Baal-zebub*, a *Fly*, if yet we believe, seeing Jesus Christ is God blessed for ever. ----

From the place of my Exile,
June 8. 1521.

When he had safe conduct from the *Emperour Charles* the Fifth to come to and return from *Wormes*, dated *March 6.* 1521. he took his Journey thither; and though his Friends informed him in a *Town* near *Wormes*, that his Books were before his coming condemned in publick *Proclamations*, and therefore that it was dangerous for him to go, notwithstanding the *Emparours* promise, yet having heard all they could say, he told them, As for me, since I am sent for, *I am resolved and certainly determined to enter the City in the name of our Lord Christ Jesus, yea although I knew that there were* Fol. 412.

so

ſo many Devils to reſiſt me, as there are Tiles to cover all the Houſes in the whole World, &c.

At his firſt appearance before the *Emperour*, two things were demanded of him, Whether thoſe Books there preſent were his, and whether he would recant their Contents or edhere thereunto? He granted the former; but as to the later, Foraſmuch (ſaid he) as the queſtion concerneth Faith, and the ſalvation of Souls, and becauſe it concerns the Word of God, then which nothing is of greater account, as well in Heaven, as on Earth, and which all ought duly to rererence, it will be raſh and dangerous to pronounce any thing, before I be well adviſed, ſeeing through unadviſedneſs I may ſpeak leſs then the buſineſs requires and more then truth, both which call to mind that of *Chriſt*, *Whoſoever ſhall deny me before men, him will I deny before my Father in Heaven.* I therefore humbly beſeech the *Imperial Majeſty* to grant me time to deliberate, ſo that I may ſatisfie the *Queſtion* without any prejudice to the Word of God, and peril of my own ſoul. Whereupon a days time was granted him.

It is obſervable, that as he was going to appear, and whilſt he was in that Aſſembly of *Princes*, *Luther* was exhorted by ſome preſent to be couragious and to play the man, and *not to fear that onely can kill the body*, &c. and alſo, when thou *art before Kings, think not what thou ſhalt ſpeak; for it ſhall be given to you in that hour.*

Fol. 413. When he appeared the next time, he anſwered thus, *Moſt Serene Emperour*, and your moſt *Illuſtrious Princes*, and moſt merciful *Lords*, I appear before you here at the hour preſcribed unto me yeſterday, in obedience to your Command, humbly beſeeching for Gods mercy, that your renown-

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ed Majeſty, and your moſt *Illuſtrious* Honours would be pleaſed benignly to hear this Cauſe, which is (I hope) the Cauſe of Righteouſneſs and Truth. ---- As for my ſelf I can affirm nothing but this, That I have taught and writ hitherto in ſingleneſs of heart, what I thought tended onely to Gods glory, and the ſincere inſtruction of Chriſts faithful Ones. --- As for the ſecond Queſtion, I beſeech your *moſt Excellent Majeſty*, and your *Honours to obſerve*, that all my Books are not of one ſort. There be ſome in which I have ſo Sincerely and Evangelically handled the Religion that conſiſts in Faith and Obſervance, that my very Enemies are forced to be harmleſs, profitable, and worthy to be read of Chriſtians. ---- If I ſhould revoke theſe, what ſhall I do? Even I alone of all men, repugning the unanimous confeſſion of all, ſhall condemn that Truth, which both Friends and Foes confeſs. Another ſort of my Books inveigheth againſt the *Papacy*, and the Doctrine of the *Papiſts*, as thoſe, who by their Doctrines and moſt wicked Examples have corrupted the whole ſtate of Chriſtianity in ſoul and body; for none can deny, nor hide it, ſeeing the experience and ſad complaints of all are witneſſes, that the Conſciences of the Faithful are moſt miſerably inſnared, vexed, and tortured by the *Popes* Laws, and the *Doctrines of men*, and that the ſubſtance, eſpecially of this famous *Germany* hath been, and is yet moſt tyrannically and by unworthy means devoured: Whenas they themſelves by their Laws provide (as in *Diſt.* 9. & 15. *q.* 1. & 2.) that the Popes Laws and Doctrines, that are contrary to the Scripture and the Sentiments of the Fathers, ſhould be reprobated for erroneous. If therefore I ſhould revoke theſe, I ſhall ſtrengthen Tyranny, and open not onely Windows, but Doors

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and wide Gates to ſo great wickedneſs, which is like to extend farther and with greater licentiouſneſſes, then ever it durſt heretofore; and by the teſtimony of this my retractation, their moſt licentious Kingdome of Wickedneſs, and leſt ſubject to puniſhment, moſt intollerable to the miſerable common people, will yet be more confirmed and eſtabliſhed, eſpecially if this be bruited, that I have done this by the *Authority* of your moſt Excellent *Majeſty*, and the whole *Roman Empire*. Good Lord! What a Cloak ſhall I be to their Wickedneſs and *Tyranny*? The third ſort is of ſuch, as I have writ againſt ſome particular perſons, ſuch who have laboured all that ever they could to maintain the *Romiſh Tyranny*, and to demoliſh the Religion which I have taught. I confeſs I have been more bitter againſt theſe, then became my Religion and Profeſſion. Neither do I make my ſelf a *Saint*, nor do I diſpute concerning my *Life*, but concerning the *Doctrine* of Chriſt. It is notwithſtanding unſafe for me to revoke theſe; for this Recantation will occaſion Tyranny and Wickedneſs to reign again more ragingly over Gods people, then ever Yet, ſeeing I am a man, and not God, I can no otherwiſe defend my Books, then *Jeſus Chriſt* himſelf, my Lord, defended his *Doctrine*, who being examined about his Doctrine before *Annas*, and cufft by a Servant, ſaid, *If I have ſpoken evil, bear witneſs of the evil.* If the Lord himſelf, who knew he could not erre, did not refuſe to have teſtimony given againſt his *Doctrine*, even by a moſt vile Servant; how much more then ſhould I, that am but vile corruption, and can of my ſelf do nothing but erre, deſire and expect the teſtimony of any againſt my *Doctrine*? Therefore I beſeech, for Gods mercy, your moſt Excellent *Majeſty*, and

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your most *Illustrious Honours*, or any other of high or low degree, to give in his testimony, to convict my Errours, to confute me by the Scriptures of the *Prophets* or *Evangelists* and *Apostles*, and I will be most ready, when taught, to recant any Errour, yea will be the first that shall cast mine own Books into the fire. I suppose hereby it is manifest, that I have well weighed the perils and dangers, as also the divisions and dissentions, which have risen through the World by occasion of my Doctrine, of which I was yesterday gravely and sharply admonished: As for me, the face of things is very pleasant, when I see discords and dissentions stirred up upon the account of the *Word*; for such is the course, the lot, and event of the *Gospel*; for Christ saith, *I came not to send Peace, but a Sword; I came to set a man at variance with his Father.* ---- The *Emperours Prolocutor* telling him, That he had not answered to the purpose, neither ought he to call in question, what hath been in time past defined and condemned in *Councils*, and therefore a plain and direct answer, whether he would recant or no, was demanded of him? Seeing therefore (said *Luther*) your most Excellent *Majesty*, &c. require a plain answer, I will give one, and that without horns or teeth; *Unless I shall be convinced by Scripture testimonies, or evident reason*; (for I believe neither *Pope*, nor *Councils* onely, seeing it is evident, that they have often erred, and contradicted themselves) I am so evercome by the *Scriptures* which I have alledged, and my Conscience is so captiv'd to the Words of the Lord, that I may not, neither will I recant at all; and that because it is neither *safe* nor *honest* to act against Conscience. Here I stand. I have nothing else to say. God be merciful to me. *Fol.* 414.

The

The *Princes* conſulted together upon this Anſwer given by *Luther*; and when they had examined it, the *Prolocutor* endeavoured to refell it, telling him, That it nothing availeth to renew diſputation concerning things condemned by the *Church* and *Councils*, through ſo many Ages, unleſs it ſhould be neceſſary to give a reaſon to every one of every thing that is concluded; but if this ſhould be permitted to every one that gainſayeth the determination of the *Church* and *Councils*, to be convinced by the Scriptures, we ſhall have nothing certain and eſtabliſhed in *Chriſtianity*: And therefore the *Emperour* required of him a plain and direct Anſwer, either *negative* or *affirmative*, to this Queſtion; Art thou reſolved to defend all thy Works as *Orthodox*? Or wilt thou recant any thing in them? Then Dr. *Martin* beſought the *Emperour*, that he might not be compelled to recant againſt his Conſcience, captiv'd to and hindred by the holy Scriptures, without manifeſt Arguments to the contrary. The Anſwer (ſaid he) that is required, is a plain and direct Anſwer. I have no other, then what I have already given. Unleſs my Adverſaries can deliver my Conſcience from captivity to thoſe (they call) Errours by ſufficient Arguments, I cannot get out of the Net, in which I am intangled. All things, which *Councils* have determined, are not therefore true; yea *Councils* have erred, and determined often things contrary to themſelves: and therefore the *Prolocutors* Argument falleth. I can ſhew that *Councils* have erred, and therefore I may not revoke what is plainly and diligently expreſt in Scripture.

Hereupon the *Emperour* reſolved to purſue *Martin Luther* and his Adherents by Excommunication, and other means, that may be deviſed to ex-

extinguish his Doctrine, yet would not violate his Faith, but intended to give order for his safe return thither whence he was called, and certified the *Princes Electors*, *Dukes*, and the other Estates assembled so much in a Letter to them.

Before *Luther* had any Answer from the *Emperour*, *Fol.* 415. several of all ranks visited him, and conferred with him; among the rest the *ArchBishop* of *Triers* sent for him, and Dr. *Væus* in the presence of many *Nobles* protested that *Luther* was not called to dispute, but onely the *Princes* had procured license from the *Emperour* benignly and brotherly to exhort him, *&c.* To whom he gave this Answer; Most gracious and illustious *Princes* and *Lords*, I give you most humble thanks for your clemency and singular good will, from whence proceedeth this admonition. I do indeed acknowledge my self altogether unworthy to be admonished by so Mighty *Princes*. I have not reprehended all *Councils*, but onely that of *Constance*, and that because that Council hath condemned the Word of God, as appears in that this Article of *John Hus*, *That the Church of Christ is the Company of the Elect, is condemned by it.* ---- I am ready to lose blood and life for you, so I be not compelled to revoke the manifest Word of God; in defence whereof, we ought *rather to obey God, then man.* Here I cannot avoid *scandal*. There be two manners of offences, at *Manners* and at *Faith*. --- Now it is not in my power to make Christ *not to be a Rock of Offence*. ---- I am ready to obey *Magistrates*, how wickedly soever they live, so that I be not inforced to deny the Word of God.

Hereupon Dr. *Væus* admonished *Luther* to submit his Writings to the *Emperours* and the *Princes* judgement. He answered humbly and modestly, That he was so far from fearing their Examination, that

that he was content to ſuffer his Writings to be diſcuſſed moſt accurately of the meaneſt, ſo that it were done by the Authority of the Word of God and of the holy Scripture. The Word of God (ſaid he) makes ſo clearly for me, that I may not yield, unleſs I be untaught, and taught better by the Word of the Lord. St. *Auſtin* writeth thus; I give this honour onely unto the *Canonical Books* to believe them to be altogether true; as for other holy and learned *Doctors* I onely ſo far believe them, as they write the truth. St. *Paul* bids us, 1 *Theſ.* 5. *Prove all things and hold faſt that which is good.* He *Gal.* 1. ſaith alſo, *Though an Angel from Heaven ſhould preach any other Doctrine*, &c. Wherefore I humbly beſeech you not to urge my Conſcience, bound in *Scripture bonds*, to deny the ſo clear Word of God. *In all other caſes* I will be moſt obedient to you.

The *Marqueſs* of *Branderburg* asking him, Whether he was not reſolved not to yield, unleſs he were convinced by the holy Scripture: Yes (ſaid he) moſt *noble Lord*, or elſe by clear and evident reaſons.

Fol. 416. Afterwards *Pentinger* and Dr. *Væus* endeavoured to perſwade *Luther* to let the *Emperour* and *Empire* to paſs judgement upon his Writings ſimply and abſolutely: He anſwered, That he was ready to do and ſuffer any thing, ſo that they would build on the *Authority of the holy Scripture*: Otherwiſe he could not conſent; for God by the Prophet ſaith, *Truſt ye not in Princes, nor in the children*, &c. *Curſed is he that truſteth in man.* When notwithſtanding this anſwer they urged him more vehemently, he told them, Nothing is leſs to be permitted to mans judgement, then *the Word of God*. Then they prayed him to ſubmit his Writings to the judgement of the *next Council*. He agreed thereunto, provided,

That

That they paſs judgement *concerning them out of the Scriptures*, and prove the contrary by teſtimonies thence.

Afterwards the *Arch Biſhop* of *Triers* treated privately with him to perſwade him; *Luther* told him, It was not *ſafe for him to ſubmit* ſo momentous a buſineſs to them, who after they had called him under ſafe conduct, attempting him with new commands, had condemned his Opinion, and approved the *Popes Bull*. Afterwards the *Arch Biſhop* deſired *Luther* to ſhew what remedies there were in this caſe; He anſwered, None better then *Gamaliel's*, who ſaid, *If this counſel or work proceed of men, it ſhall come to naught; but if it be of God, ye cannot deſtroy it.* *Cæſar* and the *States* may write to the *Pope*, that they are certain, *If this his purpoſe be not of God, it will of its own accord come to naught* within three, yea within two years. The *Arch Biſhop* asking him, What if the ſame *Articles*, which the *Council* of *Conſtance* condemned, be collected out of your Writings to be ſubmitted to a *Council*: I may not (ſaid he) and I will not hold my peace concerning ſuch; becauſe I am certain the Word of God is condemned by their Decrees, therefore *I will rather loſe life and head, then abandon the manifeſt Word of the Lord.* Acts 5.

When *Luther* was commanded by the *Emperour* to return within one and twenty dayes under ſafe conduct: He ſaid, It is as pleaſeth the *Lord*. Bleſſed be the Name of the Lord. I humbly give moſt hearty thanks to the *Emperour*, and all the *Princes*, &c. for ſo benign and favourable audience, and for ſafe conduct to come and return. I deſire nothing of you, but a reformation by the holy Scripture; and that I do moſt earneſtly deſire. Otherwiſe I am ready to ſuffer all things, life and death,

ſhame and reproach, for the *Emperour and Empire, reſerving nothing for my ſelf, but onely the free Word of God to be confeſſed and teſtified by me.*

See his Works, Tom 2. fol. 477. In his Letter to his Father. ---- Know, dear Father, that your Son is come to this, to be moſt certainly perſwaded, that nothing is before, nothing more holy, more religious then Gods command. But you will ſay, Didſt thou ever doubt hereof? Truly I did not onely doubt hereof, but I was altogether ignorant that it was ſo; and if you will ſuffer me, I am ready to demonſtrate that this ignorance was common to you with me. ---- If you *Fol.* 478. had known that *Gods Command* is to be *preferred before all things*, you would by your Paternal Authority have taken away my *Monks Cole*; and if I had known it, I ſhould not have entred into the *Monaſtery* without your leave, and againſt your conſent. ---- But God hath cauſed all to work for good. ---- He would have me to experience the *wiſdome* of the *Univerſities*, and the *holineſs* of the *Monaſteries*; that is, that they ſhould be known to me by many ſins and impieties, leſt occaſion ſhould be given to wicked men to triumph over their future Adverſary, that I condemned what I knew not. I therefore lived a *Monk*, though without *crime*, not without *fault*. ---- Will you now come and free me, my Father? The Lord hath come before you and freed me. ---- My Conſcience is freed, which is the richeſt liberty. I am now a *Monk* and *no Monk*, a *new Creature*, not *of the Pope*, but *of Chriſt*. The *Pope* doth indeed create Puppets, that is, Idols like himſelf, in which Number I was once a poor reduced One, but now freed by grace. ---- Your authority over me doth indeed remain intire. But he that hath freed me, hath greater authority over me. ---- *Novemb.* 21. 1521.

In

In his *Epistle* to *Prince Frederick*. ---- *The perils and dangers which seem to hang over your Person, Dominions, and Subjects, and especially my self, condemned by Edicts and Bulls, by the Popes and Emperours Authority upon my return are not unobserved; Certainly no less then a violent death is to be expected by me every hour. But what shall I do? God calls and urges me to return.* --- *To this I am not induced by pride and contempt of the Emperour, or of your Excellency, or of any Magistrate; for although sometimes we must not do what is commanded by man*, as when any thing is commanded *contrary* or *repugnant to the Word of God, yet the Power and Authority is never to be contemned; but alwayes to be highly honoured.* ---- But I am assured, that the beginning of my Preaching at *Wittenberg* came not *from my self*, but *from God*. Neither can any kind of persecution and death teach me otherwise; yea I think I prophesie rightly, *That no terrours nor cruelty shall be able to put out this Light.* ---- Fol. 515.

Besides, whilst I was absent from *Wittenberg*, *Satan* hath entred in among my flock, *&c.* and I have resolved rather to regard the great necessity of that *Church*, then the offending or pleasing your *Excellency*; yea, then the *hatred* and *fury of the whole world*. Certainly this is my flock, committed to me by the Lord; *These are my children in Christ. Shall I doubt whether I should come to or stay from them, for whom I ought to lose my life, and chuse death, which I shall (God helping me) willingly and cheerfully.* ---- I do also very much fear least some great and horrible insurrection be in *Germany*, to punish *Germany*'s? contempt of, and ingratitude for the Blessings of God. We see with how great liking, applause, and concurrency the Gospel is received by very many; but many receive this Blessing carnally, they plain- Fol. 516.

ly see the truth, but do not walk in the truth as they ought. ---- The *Ecclesiastical Tyranny* is weakned and broken, and that was all I aimed at in my Writings. Now I see God will proceed farther, and will sometime do the same that he did to *Jerusalem*, when he *overturned* altogether both the *Ecclesiastical* and *Political Government for persecuting the Gospel, and other outrages.* I have lately begun to learn, that not onely the *Ecclesiastical, Spiritual,* but the *Political and Civil Authority ought to yield unto the Gospel*, &c. Seeing therefore that God requires by *Ezekiel*, that *we be as a Wall unto the people, I have thought it necessary to do all we can and ought by mutual counsels, studies, instructions, admonitions, exhortations, for the averting, or at least for the deferring of the anger and judgement of God.*

---- This I dare affirm, and wish that your *Excellency were assured thereof, that it is far otherwise concluded in Heaven, then in the Convention at* Norinberg; *and in short time we shall see, that they, who now dream that they have quite devoured and eaten up the Gospel, have not so much as for fashion sake said Grace (as the* English *expression is) for these untouched dainties.*

M^r. *Clark* saith he concludes, That he returned to *Wittenberg* under stronger Protection

---- *The Gospel begins to be oppressed, and therefore herein I ought not to regard any mortal. I beseech therefore your Excellency to take in good part my coming home without your command, yea privity. You are the Lord of my body, and little fortunes, but Christ of the souls, to whom he hath sent me*, &c. ---- I hope, being confident that my Lord Christ is stronger then then the *Elector* could give him; for (saith he) God alone can order and promote the Truth without any mans helping hand; therefore in this Cause, he that most strongly trusts to Gods assistance, he most surely defends himself and others. See his Relation of *Luther's* Life, *p.* 237.

our

our enemies, that he will defend me from their rage; *if he will not, his good will be done*: this I can confidently promiſe, that no peril ſhall come to your Excellency for my ſake. ---

An. 1522.

In his Letter to *Sebaſtian Schlick*, a *Bohemian Nobleman*. ---- The loathſome death of the *Papacy* is at hand, and its *unavoidable ruine* approacheth; and (as *Daniel* ſaith) *She comes to an end, and none ſhall help her*. --- In a ſhort time I ſhall by my writings (Chriſt favouring of me) free the *Bohemians* from their reproach, and cauſe that the name of *Popery* ſhall be odious and abominable throughout the world, and that to be a *Papiſt*, and to be *anathematized* ſhall be all one. --- *Fol.* 517.

July 15. 1522.

In his Anſwer to King *Henry* the Eighth's Book againſt him. ---- Let not King *Henry* impute my ſharpneſs againſt him to me, but to himſelf. ---- If ſeeing that meer corruption and a wretched worm dare knowingly belye the *Majeſty* of my Heavenly *King*, it cannot but be lawfull for me for my Kings ſake, to beſpatter the *King* of *England* with his own dirt, and to trample under foot his Crown, filled with blaſphemy againſt *Chriſt*. ---- The Lord cleared up his Will by degrees unto me, till by the hand of the mighty *Jacob*, it came to this, that by evident and pure Scriptures I was convinced, that the *Pope, Cardinals, Biſhops, Prieſts, Monks, Maſſes, and that whole Kingdome with their Doctrines and Miniſtries, are meer lies, idols, and the very abomination ſtanding in the holy place, yea and the Scarlet Whore ſitting upon the Beaſt, drunk with the blood of Chriſts Witneſſes, and making the Kings of the Earth drunk with the* *Fol.* 518. *Fol.* 520.

cup of her fornications and abominations. ---- This Truth being discerned, I was forced to retract some of my Writings, and still do so, being sorry at the very heart I ever writ one syllable in favour of the *Pope* and his *Kingdome.* ---- Yea, I spake too modestly in my Treatise concerning the *Babylonish Captivity* of the *Church* in calling Papacy the *Popes mighty hunting*; for that from the example of *Nimrod* may be said of all profane civil Powers, to whom notwithstanding God would have us to be subject to honour them, and pray for them. I now say most truly, That *Papacy is the most pestilent abomination of Prince Satan.* ----

Fol. 531. ---- Against the sayings of Fathers, Men, Angels, Devils, I set not ancient Custome, not multitude, but the Word of one Eternal God. *Here I stand, sit, abide, glory, triumph over the Papists, Thomists,* Henry's, *Sophisters, and all the gates of Hell. The Word of God is above all. God is on my side, what should I care if a thousand* Austines, *a thousand* Cyprians, *a thousand Churches of* Henry *be against me. God cannot erre nor deceive, but* Austine *and* Cyprian, *as all the Elect may erre, yea have erred.* ---- Let the *Henry's*, the *Bishops*, the *Turk*, and the *Devil himself* do what they can, we are the children of the Kingdome, worshipping and waiting for that Saviour, whom they and such as they spit upon and crucifie. ---- If any be offended at my sharpness against the *King*, let him take this Answer. ---- It is no great matter if I contemn and bite an earthly King, whenas he feared not at all in his Writings to blaspheme the *King* of *Heaven.* ----

Clarks *first Volume of Lives, pag.* 240.

Fol. 534.

Clarks *first Volume of Lives, pag.* 241. Fox, *Vol.* 2. *pag.* 80.

In the year 1523. a Diet was held at *Norinberg* in the absence of the *Emperour*, wherein the *Edict* of *Wormes* was made null: of this the *Popes Legate* complained to the Princes, saying, That *Luther* was not

not punished according to the *Emperours Edict*. The *Princes* Answer was, That the Court of *Rome* neglected Reformation: that *Germany* was so far enlightned with the *Sermons* and *Writings* of *Luther*, that if they should go about to put the Edict in execution, great tumults would arise, and the people would be ready to think, that they went about to oppress the Truth, and to put out the light of the Gospel, that so they might the better defend those manifest vices which could be no longer concealed.

In the year 1525. *Luther* married *Katherine a Boren*, who had formerly been a *Nun*; The change of his Condition troubled him, because of the unseasonableness of the time, it being then, when *Germany* weltred in the blood of the Clowns, and *Saxony* mourned for the death of their *Prince*, insomuch that *Melanthon* was fain to labour to comfort him all he could. Clark, pag. 239.

In his Letter to *Melanthon*, who was much troubled at the rage of the *Papists*, and *Cæsars* threats to subvert the Gospel. ---- In private conflicts I am weak and you are strong, but in publick conflicts you are found weak, and I stronger, because I am assured that our Cause is just and true. If we fall, Christ the Lord and Ruler of the world falleth with us; and suppose he fall, *I had rather fall with Christ then stand with Cæsar*. I extremely dislike your excessive cares, with which (you say) you are almost consumed. That these reign in your heart, it is not from the greatness of the danger, but the greatness of your incredulity. *If the Cause be lost, let us revoke it and fall back; if it be good, why do we make God a lyar? ---- Be of good comfort, I have overcome the world. If Christ be the Conquerour of the world, why should we fear as if it would overcome us?* Pag. 240.

A man would fetch such Sentences as these upon his knees from Rome *or* Jerusalem. *Be not afraid, be courageous and cheerfull, solicitous for nothing, the Lord is at hand to help us.*

When the Diet was met at *Ausburg* in the year 1530. the *Elector* of *Saxony* sent to *Luther* to know, *Whether the Cause of Religion should be referred to the judgement of the Emperour?* He answered, *This honour is to be given to the Word of God onely to be Judge of sacred Controversies.*

Pag. 244, 245. In his Preface before the *Smalcaldian* Articles. ---- In many *Bishopricks* divers Parishes are destitute of spiritual food, *&c. I fear for this Christ will call a Council of Angels to destroy* Germany, *as he destroyed* Sodom *and* Gomorrah. --- *Our sins weigh us down, and suffer not God to be gracious to us; because instead of repenting, we defend our abominations.* O Lord Jesus Christ, do thou summon and hold a Council, and redeem thy Servants by thy glorious coming. The *Popes* and *Popelings* are past cure; therefore help us poor and distressed men, who groan unto thee, and seek thee with our hearts, *&c.*

Pag. 246. When the *Papists* charged him for an *Apostate*; he yielded himself to be one, but a blessed and holy one, who had not kept his promise made to the Devil; I am (said he) no otherwise a Revolter then a Magician, renouncing his Covenant made with the Devil, and betaking himself to Christ.

When he fell sick of the Stone, he made his Will, in which he bequeathed his Detestation of Popery to his Friends, and to the Pastours of the Church, having made before this Verse;

Pestis eram vivus, moriens ero mortua Papa:

In

In Engliſh thus;

I living ſtopt Romes *breath,*
And dead will be Romes *death.*

In his laſt Prayer *Feb.* 18. 1546.---I pray God to preſerve the Doctrine of his Goſpel among us; for the *Pope* and the *Council* of *Trent* have grievous things in hand. --- O heavenly Father, my gracious God, and Father of our Lord Jeſus Chriſt, thou God of all conſolation, I give thee hearty thanks that thou haſt revealed to me thy Son Jeſus Chriſt, *whom I believe, whom I profeſs, whom I glorifie, whom the* Pope *and the rout of the wicked perſecute and diſhonour.* I beſeech thee Lord Jeſus Chriſt receive my ſoul. O my heavenly Father, though I be taken out of this life, and muſt lay down this frail body, yet I certainly know that I ſhall live with thee eternally, and that I cannot be taken out of thy hands. --- *Lord into thy hands I commend my Spirit, Thou O God of Truth haſt redeem d me.* *Pag.* 249

Thee O Chriſt have I taught, thee have I truſted, thee have I loved, into thy hands I commend my Spirit, Ward, *pag.* 152.

In his laſt Will. --- O Lord God, I thank thee that thou wouldſt have me live a poor and indigent perſon upon earth. I have neither houſe, nor lands, nor poſſeſſions, nor money to leave. Thou Lord haſt given me Wife and Children. Them Lord I give back unto thee. Nouriſh, inſtruct, and keep them (O thou the Father of Orphans, and Judge of the Widow) as thou haſt done to me, ſo do to them. *Pag.* 250.

When he ſaw his Daughter *Magdalen* ready to die, he read to her *Iſa.* 26. 19. *Thy dead men ſhall live together, with my dead body ſhall they ariſe,* &c. Adding, My Daughter, *Enter thou into thy Chamber in peace, I ſhall ere long be with thee; for God will not*

permit

permit me to see the punishment which hangs over the head of Germany.

Pag. 251. When the *Elector* gave him a new Gown, he said, *I am made too much of; for if here we receive a full recompence for our labours, we shall hope for none in another life.* I say flatly, *That God shall not put me off with these low things.*

In the Cause of God (said he) *I am content to undergo the hatred and violence of all the world.*

Pag. 252. When his head was out of order (as it used to be towards his later end) he would usually say, *Strike Lord, strike mercifully, I am prepared; because by thy Word I am forgiven mine iniquities, and have fed upon thy body and blood.*

He used to say that three things would destroy Christian Religion; *Forgetfulness of the Blessings received by the Gospel: security, which reigns every where: and worldly wisdome, which will seek to bring all things into Order, and to support the publick Peace by wicked counsels*

Pag. 256. *Erasmus* said of him, God hath given to this later age a sharp *Physician*, and that because of the greatness of its diseases.

Acts and Mon. *Vol.* 2. *pag.* 88. Mr. *Fox* saith of him, That *Luther* a poor *Fryer* should be able to *stand* against the *Pope*, was a *great* miracle: that he should *prevail* against the *Pope* was a *greater*: and after all, *to die in peace, having so many enemies, was the greatest of all.*

See M. Clark *in the life of* Myconius, *pag.* 313. When *Myconius* fell into a Consumption 1541. and wrote to *Luther*, That he was sick unto life, and not unto death. *Luther* wrote back, I pray Christ our Lord, our salvation and health, *&c.* that I may not live to see thee, and some others of our Colleagues to die and go to Heaven, and leave me here among the Devils alone. I pray God I may first lay down this dry, exhausted, and unprofitable

Ta-

Tabernacle. Farewell, and God forbid that I ſhould hear of thy death, while I live. The Lord prolong thy life for me. This I deſire; this I will, and let my will be done, (*Amen*) for this will hath the glory of God, not my pleaſure, nor advantage for its end. By and by hopeleſs *Myconius* recovered and lived ſix years longer even till after *Luther*'s death.

Hence *Juſtus Jonas* ſpeaking of him, ſaith, *That man could have of God what he pleaſed.*

He would by no means endure that any ſhould be called after his Name; for (ſaid he) the Doctrine which I teach is none of mine; neither did I die for any man; neither would *Paul*, 1 Cor. 3. 4. *&c.* endure ſuch terms: Beſides we are all Chriſtians, and profeſs the Doctrine of Chriſt: And laſtly, becauſe the Papiſts uſe to do ſo, calling themſelves *Pontificians*, whom we nought not to imitate. *Pag.* 254.

M.

Mallot.

Often have we hazarded our lives (ſaid *John Mallot* a *Souldier*) for the *Emperour Charles* the Fifth, *and ſhall we now ſhrink to die for the King of Kings?* Let us *follow our Captain.* Ward, *pag.* 153.

Man.

Thomas Man having broken Priſon after his recantation, ſaid, If I be taken again of the pild knave Prieſts, I wiſt well I ſhall go the holy *Angel*, and then be an *Angel in Heaven.* Accordingly the *Sheriffe* of *London*, when he had brought him into *Smithfield*, to be burnt, put him into *Gods Angel.* He thanked God that he had been inſtrumental to convert ſeven hundred perſons. Fox, *Vol.* 2. *pag.* 29.

Marbeck.

Marbeck.

Fuller's *Englands Worthies* in *Berkshire*, pag. 91.

John Marbeck was a skilfull Organist in the Quire of *Windsor*, a man of admirable industry and ingenuity. His *English Concordance* (the first that ever was in *English*) Bishop *Gardiner* himself could not but commend as a piece of singular industry. King *Henry* the Eighth hearing thereof, said, That he was better imployed, then those Priests that accused him.

Fox, *Vol.* 2. *pag.* 547.

Being prest to discover *Heretick*, and being told he could not do God and the King greater service: If I knew (said he) who were Hereticks indeed, it were somewhat; But if I should accuse him to be an Heretick that is none, What a worm would that be in my conscience, so long as I live. Yea it were a great deal better for me to be out of this life, then to live in such torment.

He being called a Dolt who would not discover them, who should be sent for, and would utter then all they can of him. Whatsoever (said he) they shall say of me, let them do it in the Name of God, I will say no more of them, nor of any man else, then I know.

Pag. 548. Being further prest to write down what he knew of such, he thus prayed unto God; O most merciful Father of Heaven, thou that knowest the secret doings of all men, have mercy upon thy poor Prisoner that is destitute of all help and comfort. Assist me, O Lord, with thy special grace, that to save this frail and vile body, which shall turn to corruption in its time, I have no power to say or to write any thing, that may be to the casting away of my Christian Brother; but rather, O Lord, let this vile flesh suffer at thy will and pleasure. Grant this, O most merciful Father, for thy dear Son Jesus Christs sake.

Then

Then he roſe up, and began to ſearch his Conſcience, what he might write, and at laſt writ thus: Whereas your Lordſhip will have me to write of ſuch things, as I know not of my Fellows at home, May it pleaſe your Lordſhip to underſtand, that I cannot call to remembrance any manner of thing, whereby I may juſtly accuſe any one of them, unleſs the reading of the New Teſtament, which is common to all men, be an offence. More then this I know not.

The Biſhop of *Wincheſter* asking him, What helpers he had in ſetting forth his Concordance? None, my Lord (ſaid he.) None? (*ſaid the Biſhop*) how can that be? It is not poſſible that thou ſhouldſt do it without help. Truly my Lord (ſaid he) I did it without the help of any man, ſave *God alone*. Nay (ſaid *the Biſhop*) I do not diſcommend thy diligence; but what ſhouldſt thou meddle with the thing, which pertaineth not to thee? And then ſpeaking to one of his *Chaplains*, ſaid, This Fellow hath taken upon him to ſet out the *Concordance* in *Engliſh*; which Book, when it was ſet out in Latine, was not done without the help and diligence of a dozen learned men at leaſt, and yet he will bear me in hand, that he hath done it alone.

The Biſhop of *Salisbury* asking him, How he could invent ſuch a Book, or know what a *Concordance* meant without an Inſtructer? I will tell your *Lordſhip* (ſaid he) what Inſtructer I had to begin it. When *Thomas Matthews Bible* came firſt out in Print, being not able to buy one, I borrowed one, and intended to have writ it out, and was gone as far as *Joſhua*, which when Mr. *Turner* underſtood, he told me it would be a more profitable work to ſet out a *Concordance* in *Engliſh*. A *Concordance* (ſaid I) what is that? He told me it was a *Pag.* 550.

Book

Book to find out any word in the whole Bible by the letter, and that there was ſuch an one in Latine already, and that it required not ſo much learning, as diligence. This is all the inſtruction that ever I had before or after of any man. Being asked, How he could with this inſtruction bring it to this order and form, as it is? He anſwered, I borrowed a Latine Concordance, and began to practiſe my wit, and at laſt with great labour and diligence brought it into this order. ---- But I marvel greatly, why I ſhould be ſo much examined about this Book. Have I committed any offence in doing it or no? If I have, I am loth any other ſhould be moleſted or puniſhed for my fault. Therefore to clear all men in this matter, this is my requeſt, That ye will try me in the reſt of the Book that is undone. You ſee I have onely done with letter *L*. Now take what word you will of *M*. and ſo in every letter following, and give me the words in a piece of Paper, and let me be any where alone with Pen, Ink, and Paper, the *Latine Concordance*, and the *Engliſh Bible*, and if I bring you not thoſe words written in the ſame order and form, as the reſt be, then it was not I did it, but ſome other. This is honeſtly ſpoken (ſaid the *Biſhop* of *Ely*) and then ſhalt thou bring many out of ſuſpition. Accordingly he writ in a dayes time in the ſame order and form, as he had done the reſt, all the words they gave him, which contained three ſheets of Paper and more.

*Pag.*551. Being threatned if he did not diſcover what he knew, his fingers ſhould be made to tell: If you do tear (ſaid he) the whole body in pieces, I truſt in God you ſhall never make me accuſe any man wrongfully.

If thou art ſtubborn (ſaid Dr. *Oking*) thou wilt die for it. *Die for it?* (ſaid *Marbeck*) wherefore ſhould

ſhould I die? You told me the laſt day before the *Biſhops*, that as ſoon as I had made an end of that piece of the *Concordance* they took me, I ſhould be delivered, and ſhall I now *die?* This is a ſudden mutation. You ſeemed then to be my Friend, but I know the cauſe, you have read the *Ballad* I made of *Moſes Chair*, and that hath ſet you againſt me; but whenſoever ye ſhall put me to death, I doubt not but I ſhall die Gods true man, and the Kings.

This worthy Confeſſor was of ſo ſweet and amiable nature, *That all good men did love, and few bad men did hate him:* yet was he condemned in the year 1544. to be burnt at *Windſor*, which his Pardon prevented, of which divers cauſes were aſſigned, (1) That Biſhop *Gardner* bare him a ſpecial affection for his skil in the *Myſtery of Muſick*. (2) That ſuch, who condemned him, procured his Pardon out of remorſe of conſcience, becauſe of the ſlender evidence againſt him. (3) That it was done out of deſign to reſerve him for a diſcovery of the reſt of his Party, and if ſo their plot failed them; for being as true as *Steel* (*whereof his Fetters were made*, which he wore in Priſon for a good time, he could not be frighted, or flattered to make any detection. Fuller, *&c.* pag. 91.

Marcus. v. *Arethuſius.* Part. 1.

Marcus of *Arethuſe* being hung up in a Basket, anointed with honey, and ſo expoſed to the ſtinging of Waſps and Bees, ſaid to his Perſecutors, that ſtood and beheld him, *How am I advanced, deſpiſing you that are below on Earth.* Ward, *pag.* 142.

Marlorate.

Mr. *Auguſtine Marlorate*, Miniſter of *Roan*, when in the *Civil Wars* of *France* that City was taken by ſtorm, was taken alſo, and brought before *Monmorency*, the *Conſtable* of *France*, who ſaid unto him, Fox, *Vol.* 3. *cont. pag.* 25.

him, Thou art he, who haſt ſeduced the people. If I have ſeduced them (ſaid he) it is God that hath done it rather then I; for I have preached nothing to them, but his divine Truth. You are a ſeditious perſon (ſaid the *Conſtable*) and the cauſe of the ruine of this City. As for that imputation (ſaid he) I refer my ſelf to all that have heard me preach, be they *Papiſts*, or *Proteſtants*, whether I ever medled with matters of the *Politick State*, or no. ---- The *Conſtable* told him (ſwearing a great Oath) we ſhall ſee within a few dayes, whether thy God can deliver thee out of my hands, or no.

Clark's *firſt Vol. of Lives*, pag. 577. It is obſervable how ſpeedily Gods Judgements found out his Perſecutors. *The Captain that apprehended him was ſlain within three weeks, by one of the baſeſt Souldiers in all his Company. The Conſtables Son was ſhortly after ſlain in the Battel of* Dreux. *Two of his Judges alſo died very ſtrangely ſoon after*, viz. The *Preſident* of the *Parliament* by a Flux of Blood, which could be by no means ſtanched: The other being a *Councellor*, voiding his *Urine* by his Fundament, with ſuch an intolerable ſtink, that none could come near him. *Villebon* that ſwitched him with a Wand as he was carried on the Hurdle to Execution, a while after eſcaped death by the loſs of his hand, wherewith he had ſo baſely ſmitten this Servant of the Lord.

Marſake.

Fox, *Vol.* 2. pag. 141. Sir *Lewis Marſake* was ſo glad of the Sentence of Condemnation, that he went out praiſing God and ſinging of *Pſalms*.

To a Souldier that would have hindred him from ſtepping aſide to call upon God; What (ſaid he) will you not let us pray in that little time which we have?

When Halters were put about the necks of his two

two Fellow-sufferers, he seeing himself to be spared because of his Order and Degree, called to the Lieutenant for one of those precious Chains about his neck in honour of his Lord.

Why I pray you (said he) do you deny me the badge of so excellent an Order? Is not my Cause the same with theirs? The Mirrour of Martyrs, pag 315.

Marsh.

Mr. *George Marsh*, Minister in *Lancashire*, writes thus concerning his Troubles. ---- My Friends and Relations advised me to flee. ---- If I were taken, (said they) and would not recant (as they thought I would not, and God strengthning and assisting me never shall) it would not onely put them to great sorrow, and losses, and shame, but also my self, after troubles and *painful* imprisonment, unto *shameful* death. ---- To their counsel my weak flesh would gladly have consented, but my spirit did not fully agree, thinking and saying thus unto my self, That if I so fled away, it would be thought and reported, that I did not onely flee my Countrey, and neerest and deerest Friends, but from Christs holy Word, of late years within my heart, or at least with my life professed, and with my mouth taught. I knew not what to do, but ceased not by earnest prayer to ask and seek counsel of God, and of other my Friends, whose godly judgement and knowledge I much trusted to. Still I was undetermined what to do, but told a Friend, that had prayed with me for direction, I doubted not but God (according as our prayer and trust was) would give me such wisdome and counsel, as should be most to his honour and glory, the profit of my Neighbours and Brethren, and mine own eternal salvation by Christ in Heaven. ---- At length one came to me with Letters from a faithful Friend (which I never read, nor look- Fox, *Vol.* 3. *pag.* 234.

looked on) who said thus, My Friends advice was, that I should in no wise flee, but abide and boldly confess the Faith of Jesus Christ. At which words I was so confirmed and established in my Conscience, that from thenceforth I consulted no more, whether it were better to *flee*, or to *tarry*; but was at a point with my self, that I would not flee, but go to Mr. *Barton*, who did seek me, and patiently bear what cross it should please God to lay upon me. *Whereupon my mind and conscience, being much troubled before, was now merry and in quiet state.* ---- Thereupon I went to Mr. *Barton*. He shewed me a Letter from the *Earl* of *Derby*, wherein he was commanded to send me to *Lathum*. Thither I went. The *Earl* asked me whether I was one that sowed dissention among the people? I denied it, and desired to know mine Accusers; but that could not be granted. He asked me, whether I was a *Priest*?
Pag. 225. I said, No, but a *Minister*, &c. I was asked, whether I had ministred with a good Conscience? I answered, I had ministred one year with a good Conscience, I thanked God, and *if the Laws of the Realm wou'd have suffered me, I would have ministred still*; and if the *Laws at any time hereafter would suffer me to minister after that sort, I would minister again.* ---- The *Vicar* of *Prescot* having communed with me a good while concerning the Sacrament of the *Altar*, told my Lord and his Council, that the answer which I had made before, and then made, was sufficient for a Beginner, and one that did not profess a perfect Knowledge in that matter: and thereupon I had more favour. Hereupon I was much more troubled in my spirit then before, *because I had not with more boldness confessed Christ*, but in such sort, as mine Adversaries thereby thought they should prevail against me. Hi

therto I went about as much as lay in me, to rid my ſelf out of their hands, if by any means, without open denying of Chriſt and his Word, that could be done. This conſidered I cried more earneſtly to God to ſtrengthen me with his holy Spirit, with boldneſs to confeſs him, and to deliver me from their enticing words, *and that I might not be ſpoiled through their Philoſophy, and deceitful vanity after the traditions of men, and ordinances of the world, and not after Chriſt.* ---- The *Vicar* of *Preſcot* and *Parſon* of *Grapnal* much exhorted me to leave mine Opinions, ſaying, I was much deceived, underſtanding the Scriptures amiſs, and much counſelled me to follow the Catholick Church of Chriſt, and to do as others did. I anſwered, *My faith in Chriſt conceived by his holy Word I neither might nor would deny, alter, or change for any living creature whatſo.v.r he were.* --- Afterwards Mr. *Sherburn* and Mr. *Moor* perſwaded me to leave mine Opinions becauſe of the *adverſity* of the Maintainers of them, and the *proſperity* of the Favourers of the Religion now uſed. I anſwered, *That I believed and leaned onely to the Scriptures, not judging things by proſperity or adverſity.* They adviſed me not to let *ſhame* hinder me from renouncing mine Opinions. I anſwered, That what I did, I did not for the avoiding of any worldly ſhame, ſaying, My ſoul and life were dearer to me, then the avoiding of any worldly ſhame: neither yet did I it for any vain praiſe of the world, but in the reverent fear of the Lord. --- Mr. *Sherburn* told me that it was great pity I ſhould caſt my ſelf away, *&c.* I anſwered, *That my Life, Mother, Children, Brethren, Siſters, and Friends, with other Delights of this life, were as dear and ſweet to me, as unto any other man, and that I ſhould be as loth to loſe them, as another would, if I might hold them with a good* Pag. 226.

conſcience, and without the ignominy of Chriſt. But ſeeing I could not do that, my truſt was that God would ſtrengthen me with his holy Spirit to loſe them all for his ſake; for I take my ſelf (ſaid I) for a Sheep appointed to be ſlain, patiently to ſuffer what croſs ſoever it ſhall pleaſe my merciful Fa-
*Pag.*227. ther to lay upon me. ---- After this Mr. *Moor* told me, I was unlearned, and erred from the Catholick Faith, ſtubborn, and ſtood altogether in mine own conceit. I anſwered, For my learning, I acknowledge my ſelf to know nothing, but Jeſus Chriſt, even him that was crucified, and that my Faith was grounded on Gods holy Word onely, and ſuch as (I doubted not) pleaſed God, and as I would ſtand in to the laſt, God aſſiſting me, and that I did not ſay, or do any thing of ſtubbornneſs, ſelf-wilfulneſs, vain-glory, or any other worldly purpoſe, but with good conſcience, and in the fear of God. Deſiring him to ſpeak to my Lord and his Council, that I might find ſome mercy at their hands; but he giving me but ſhort anſwer, then I ſaid, *I commit my Cauſe to God, who hath numbred the hairs of my head, and appointed the dayes of my life, ſaying, I am ſure God, who is a Righteous Judge, would make inquiſition for my blood, according as he hath promiſed.* ---- I deſire the Reader of this Relation to pray for me, and all them that be in bonds, that God would aſſiſt us with his holy Spi-
*Pag.*228. rit, that we may *with boldneſs confeſs his holy Name, and that Chriſt may be magnified in our bodies*, that we may ſtand full and perfect in all the will of God. ---- Whilſt I was at *Lancaſter*, ſome of good will towards me, but without knowledge, that came to talk with me, gave me the ſame counſel, that *Peter* gave Chriſt, as he went up to *Jeruſalem*; *Maſter, favour thy ſelf*, &c. But I anſwered with Chriſts

ſharp

ſharp anſwer to *Peter* again, *Get thee behind me Satan*, and perceiving that they were an *hinderance to me, and that they ſavoured not the things which are of God, but the things that are of men*; I made them plain anſwer, that I neither could nor would follow their counſel, but that by Gods grace I would both live and die with a pure Conſcience, and according as hitherto I had believed and profeſſed; for we ought in no wiſe (ſaid he) to flatter and bear with them, though they love us never ſo well, which go about to pluck us away from the obedience which we owe unto God, and to his Word, but after Chriſts example, ſharply to rebuke them for their counſel.---- God ſo ſtrengthened me with his Spirit of boldneſs, according to my humble requeſt and prayer before (everlaſting thanks be given to him therefore) that I was nothing afraid to ſpeak to any that came to me, no not even to Judges, before whom I was thrice arraigned at the *Bar*, among the *Thieves*, with irons on my feet, and put up my hand as others did; but yet with boldneſs I ſpake unto them, ſo long as they would ſuffer me. ---They threatned and rebuked me, for my preaching to the people out of Priſon, and for my praying and reading ſo loud, that the people in the ſtreets might hear. ---- When the *Biſhop* of *Cheſter* came to *Lancaſter*, he was informed of me, and deſired to ſend for me, and examine me; but he ſaid he would have nothing to do with Hereticks ſo haſtily. So haſty in judging and calling men Hereticks are our Biſhops in their *Lordly Dignities*, before they hear, *&c.* contrary to the Word of God, which ſaith, Condemn no man before thou haſt tried out the truth of the matter, and when thou haſt made inquiſition, then reform righteouſly. Give no Sentence before thou haſt heard the Cauſe, but

first let men tell out their tale; and he that giveth Sentence in a matter before he hear it, is a fool, and worthy to be confounded. ---- It is no new thing for the *Bishops* to persecute the Truth and the Prophets of the Lord for their constancy in preach-
*Pag.*229. ing of the true Faith; for so did their *Pharisaical* Fore-fathers. *Pashur* was the Head Bishop of the *Temple*, the Ring-leader of false Prophets, the chief Heretick-taker, that is as much as to say, the Out-thruster of true Godliness. He imprisoned the *Prophet Jeremy*, &c. The ungracious Bishop *Jason* was such another, *Machab.* 2. 4. ---- Such were also the execrable and blind Bishops *Annas* and *Caiaphas*, who never spake the Truth of God themselves, unless it were against their wills, unwittingly to their own destruction. ---- At *Chester* several times came to me, and with all probability of words and *Philosophy, or worldly wisdome, and deceitfull vanity, after the traditions of men, and the beggarly Ordinances and Laws of the world, but not after Christ*, went about to perswade me to submit my self to the Church of *Rome*, and to acknowledge the *Pope* to be Head thereof, and to interpret the Scriptures no otherwise then that Church did. I answered, That I do acknowledge and believe one *Holy Catholick Church*, without which there is no Salvation; and that this Church is but one, because it ever hath, doth, and shall confess one Onely God, and him onely worship; and one Onely *Messiah*, and him onely trust for Salvation: which Church is ruled and led by one Spirit, one Word, and one Faith, *&c.* and is built onely upon the foundation of the *Prophets* and *Apostles*, Jesus Christ himself being the *Head-corner-stone*, and not upon the *Romish Laws*, the *Bishop* of *Rome* being the supreme Head, *&c.* and that this Church is a little poor silly flock, dispersed and

scat-

ſcattered abroad, as ſheep without a ſhepherd, in the midſt of wolves; or as a company of *Orphans* and fatherleſs children, led and ruled by the onely Laws, Counſels, and Word of Chriſt, who is the ſupreme Head thereof, aſſiſting, ſuccouring, and defending her from all aſſaults, errours, troubles, and perſecutions, wherewith ſhe is ever compaſſed about.

---- I was thruſt at with all violence of craft and ſubtilty, but yet the Lord upheld me. Everlaſting thanks be to that merciful and faithful Lord, *who ſuffereth us not to be tempted above our might*, but in the midſt of our troubles ſtrengtheneth us with his holy Spirit of comfort and patience, giveth us *a mouth and wiſdome how and what to ſpeak*, where againſt all his *Adverſaries are not able to reſiſt*. ---

At another appearance before the *Biſhop*, &c. the *Chancellor* charged him, That he had preached moſt heretically and blaſphemouſly in many *Pariſhes* within the *Biſhops Dioceſs* againſt the *Popes Authority*, the *Catholick Church of* Rome, *&c.* He anſwered, That he neither heretically nor blaſphemouſly preached or ſpake againſt any of the ſaid *Articles*, but ſimply and truly as occaſion ſerved, and (as it were thereunto forced in Conſcience) maintained the Truth touching thoſe *Articles*, as (ſaid he) all you now preſent did acknowledge the ſame in King *Edward*'s dayes. *Pag.* 230.

After the *Biſhop of Cheſter* had read half-ways the Sentence of Condemnation, he asked him whether he would not have the *Queens* mercy in time? He anſwered, He did gladly deſire the ſame, and did love her Grace as faithfully as any of them, but yet he durſt not deny his *Saviour Chriſt*, and ſo loſe his mercy everlaſting, and win everlaſting death. *Pag.* 231.

Being again called upon by the people to recant

and ſave his life, he ſaid, I would as fain live as any of you, if in ſo doing I ſhould not deny my Maſter Chriſt, and again *he ſhould deny me before his Father in Heaven.*

When the *Biſhop* had read out the *Sentence*, he ſaid, Now I will no more pray for thee then I will pray for a *Dog*. Mr. *Marſh* anſwered, That notwithſtanding he would pray for his *Lordſhip*.

When he was in the *Dungeon*, and none ſuffered to come near him, ſome of the *Citizens* would at a hole upon the wall of the City, that went into the *Dungeon*, ask him how he did? He would anſwer them moſt cheerfully, that he did well, and thanked God moſt highly, that he would vouchſafe of his mercy to appoint him to be a witneſs of his Truth, and to ſuffer for the ſame, wherein he did moſt rejoyce, beſeeching him that he would give him grace not to faint under the Croſs, but patiently bear the ſame to his glory, and comfort of his Church.

When he came to the place of Execution, one ſhewing him a Writing under the great Seal, and telling him, It was a Pardon for him if he would recant; he ſaid, That he would gladly receive the ſame; but foraſmuch as it tended to pluck him from God, he would not receive it upon that condition.

After that he began to ſpeak to the people, ſhewing the cauſe of his death, and would have exhorted them to ſtick unto Chriſt. Whereupon one of the *Sheriffs* ſaid, We muſt have no Sermoning now.

When the Beholders ſuppoſed no leſs but that he had been dead, having been ſo long in the fire, he ſpread abroad his Arms, ſaying, Father of Heaven have mercy upon me.

Upon

Upon this many of the people ſaid, That he was a *Martyr*, and died marvellous patiently and godly, which thing cauſed Dr. *Cotes* the *Biſhop* ſhortly after to preach in the *Cathedral*, that he was an Heretick, burnt like an Heretick, and was a firebrand in hell. But ſhortly after the judgement of God took hold of the Biſhop; it was a report in all mens mouths that he died burnt by an harlot. *Pag.* 232.

In his Letter to the Reader, touching his Examinations. ---- Though Satan be ſuffered to ſift us, as wheat, for a time, yet faileth not our faith, through Chriſts aid, but that we are at all times able and ready to confirm the Faith of our weak Brethren, *and alwayes ready to give an anſwer to every man that asketh us a reaſon of the hope that is in us, and that with meekneſs and reverence, having a good conſcience; and whenas they backbite us as evil doers, they may be aſhamed, foraſmuch as they have falſly accuſed our good converſation in Chriſt.* I thought my ſelf well ſettled with my loving Wife and Children, and alſo well quieted in the peaceable poſſeſſion of that pleaſant *Euphrates*; but the Lord, who worketh all for the beſt to them that love him, would not there leave me, but took my dear and beloved Wife from me, whoſe death was a painful croſs to my fleſh. I thought alſo my ſelf well placed under moſt loving and gentle Mr. *Laurence Saunders* in the Cure of *Langton*. But the Lord of his great mercy would not ſuffer me long there to continue, (although for the ſmall time I was in his Vineyard I was not an idle workman) but he hath provided me to taſte of a far other Cup; for by violence hath he yet once again driven me out of that glorious *Babylon*, that I ſhould not taſte too much of her wanton pleaſures, but with his moſt dearly beloved *Diſciples* to have my inward rejoycing in the Croſs of

his

his Son *Jesus Christ*, the glory of whose Church I see it well, ☞ standeth not in the harmonious sound of *Bells* and *Organs*, nor yet in the glistering of *Mitres* and *Copes*, nor in the shining of gilt Images and Lights, but in continual Labours and Afflictions for his Names sake.

God at this present here in *England* hath his Fan in his hand, and after his great Harvest, whereinto these years past he hath sent his Labourers, is now sifting the Corn from the Chaffe, and purging his Floor, and ready to gather *the Wheat into his Garner, and burn up the Chaffe with unquenchable fire. Take heed and beware of the leaven of the Scribes and Pharises. ---- Try all things, and choose that which is good. Believe not every Spirit, but prove the Spirits, whether they be of God or not.* ---- The true Touch-stone is the Word of God. ---

In his Letter to the faithful Professors of *Langton*. --- Grace be unto you, and peace be multiplied in the Knowledge of Jesus Christ our Lord. *Amen*. I thought it my duty to write unto you, my Beloved in the Lord, to stir up your minds, and to call to your remembrance the words that have been spoken to you before, and to exhort you (as that
Acts 11. good man, and full of the Holy Ghost, *Barnabas* did the *Antiochians*) *that with purpose of heart ye continually cleave unto the Lord, and that ye stand fast, and be not moved away from the Hope of the Gospel*; whereof God be thanked, ye have had plenteous preaching by Mr. *Sanders*, and other Ministers of Christ, who now when persecution doth arise, because of the Word, do not fall away, and forsake the Truth, being ashamed of the Gospel, whereof they have been Preachers, but are willing and ready for your sakes, to forsake not onely the chief and principal delights of this life, *viz.* their *native Countrey*,

Friends,

Friends, Livings, &c. but also to fulfill their Ministry to the utmost, *viz.* with their painful imprisonments, and blood-sheddings, if need shall require, to confirm and seal Christs Gospel, whereof they have been Ministers. They are ready, not onely to be cast into *prison*, but also to be killed for the Name of the Lord Jesus. Whether those, being that good *salt of the earth*, *i. e.* true Ministers of Gods Word, by whose Doctrine, being received by Faith, men are made savoury unto God, and which themselves lose not their saltness; now when they be proved with the boisterous storms of persecution, or others, being that *unsavoury salt*, which hath lost it saltness, *i. e.* those ungodly Ministers, who do fall from the Word of God to the dreams and traditions of Antichrist; whether of these (I say) be more to be credited and believed, let all men judge. Wherefore my dearly Beloved, *Receive the Word of God with meekness, that is grafted in you, which is able to save your souls, and see that ye be not forgetfull hearers, deceiving your selves with Sophistry, but doers of the Word*; whom *Christ* doth liken to a *Wise man, which buildeth his house upon a rock*, &c. That when *Satan* with all his *Legions of Devils*, with all their subtile suggestions, and the world with all the mighty *Princes* thereof, with their crafty counsels, do furiously rage against us, we faint not, but abide constant in the Truth, being grounded upon a most sure Rock, which is Christ, and the Doctrine of the Gospel, *against which the gates of Hell, i. e.* the power of *Satan cannot prevail*. And be ye followers of Christ and his Apostles, and receive the Word in much affliction, as the godly *Thessalonians* did. They onely are the true followers of Christ and his Apostles, that receive the Word: And they onely receive the Word, who both believe

Acts

Jam. 2.

Mat. 7.

Mat. 16.

1 *Thes.* 2.

lieve it, and also frame their lives after it, and be ready *to suffer all manner of adversity for the Name of*
2 *Tim.* 3. *the Lord*, as Christ and all the Apostles did, and *as*
Acts 14. *all that will live godly in Christ Jesus must do*; for there is none other way into the Kingdome of Heaven, but through much tribulation. And if we suf-
Mat. 5. fer any thing for the Kingdome of Heavens sake,
Mat. 7. and for Righteousnes sake, we have the Prophets,
Mark 8. Christ, the Apostles, and *Martyrs* for an example to comfort us; for they did all enter into the Kingdome of Heaven at the strait gate and narrow way, which few do find: and unless we will be content *to deny our selves, and take up the Cross of Christ*, and his Saints, it is an evident argument that we shall never *reign with him*. But if we can find in our hearts patiently to suffer persecutions and tribulations, it is a sure token of the righteous Judgement of God, that we are *accounted worthy of the Kingdome of Heaven, for which we also suffer. It is verily* (saith
2 *Thes.* 1. the Apostle) *a righteous thing with God to recompence tribulations to them that trouble us, and rest to us that be troubled.* ---- These things we ought to have before our eyes alwayes, that in the time of persecution (whereof all that will be the children of God shall be partakers, and some of us are already) we may stand stedfast in the Lord, and endure even to the end, that we may be saved; for unless we, like good *Warriers of Jesus Christ*, will endeavour our selves *to please him, who hath chosen us to be souldiers, and fight the good Fight of Faith to the end, we shall not*
1 *Tim.* 2. *obtain that crown of Righteousnes, which the Lord, that is a righteous Judge, shall give all them that love his Coming.* Let us therefore ground our selves on the sure Rock Christ; *for other foundation can no man*
1 *Cor.* 3. *lay, besides that which is laid already, which is Jesus Christ. If any build on this foundation gold, silver,* &c.

By

By fire the Apoſtle doth mean perſecution, the portion of thoſe that do preach and profeſs the Word of Chriſt, which is called the Word of the *Croſs*. By gold, *&c.* he underſtands them, that in the midſt of perſecution abide ſtedfaſt in the Word. By *hay and ſtubble*, ſuch as in time of perſecution do fall away from the Truth. When Chriſt doth purge his floor with the wind of adverſity, theſe are ſcattered as light chaffe, which ſhall be burnt with unquenchable fire. If they which do believe, do in time of perſecution ſtand ſtedfaſtly in the Truth, the Builder (I mean the Preacher of the Word) ſhall receive a reward, and the Work ſhall be preſerved and ſaved; but if ſo be that they go back and ſwerve when perſecution ariſeth, the Builder *ſuffereth loſs, i. e.* ſhall loſe his labour and coſt; but yet he ſhall be ſaved, if he being tried in the fire of perſecution, doth abide faſt in the Faith. Wherefore my Beloved, give diligent heed, that ye, *as living ſtones be built upon the ſure Rock*, &c. ---- Let us be ſure, that unleſs we keep Chriſt and his holy Word dwelling by Faith in the Houſe and Temple of our hearts, the ſame thing that Chriſt threatneth to the *Jews*, ſhall happen unto us, *viz. The unclean ſpirit* of ignorance, ſuperſtition, idolatry, and unbelief, the Mother and Head of all Vices, which by the grace of God was caſt out of us, bringing with him *ſeven other ſpirits worſe then himſelf*, ſhall to our utter ruine return again to us, and ſo ſhall we be in worſe caſe then ever we were before; for if we, after we have *eſcaped from the filthineſs of the world, through the Knowledge of the Lord and Saviour Jeſus Chriſt, be yet entangled therein and overcome, then is the later end worſe then the beginning, and it had been better for us not to have known the way of righteouſneſs, then after we have known it to turn from the holy Com-*

1 *Pet.* 2. *Pag.* 234.

Mat. 14.

man-

mandment given unto us; for it is then happned unto us, according to the true Proverb, The Dog is turned to his vomit, and the Sow that was washed to wallowing in the
Hebr. 6. *mire.* --- It is not *possible* (saith the *Apostle*) that *they, which were once enlightned,* &c. *if they fall away, should be renewed again by repentance,* &c. St. *Paul's* meaning in this place is, That they that believe unfeignedly Gods Word, do abide stedfast in the known Truth. If any therefore fall away from Christ and his Word, it is a plain token, that they were but *dissembling Hypocrites*, for all their fair faces outward-
1 John 2. ly, and never believed truly *&c. They went out from*
Hebr. 10. *us, because they were not of us,* &c. *If we sin willingly after we have received the knowledge of the Truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgement,* &c. Wherefore let us, *on whom the ends of the world are come*, take diligent heed unto our selves, that now in these *last and perillous times* (in which the *Devil is come down and hath great wrath, because he knoweth his time is but short*, and whereof the *Prophets*, *Christ*, and the *Apostles* have given us such warning) we withhold not the *Truth in unrighteousness*, believing, doing, or speaking any thing against our knowledge and
John 8. conscience, or without faith, *&c. If ye believe not ye shall die in your sins.* ---- Dear Friends, we trust to *see better of you, and things which accompany salvation*, and that ye being the good ground, watered with the moistness of Gods Word plentifully preached among you, will with a good heart hear the Word of God and keep it, *bringing forth fruit with patience*; and that you will be none of those forgetful and hypocritical hearers, who, although they hear the Word, suffer the Devil to catch away what was sown in their hearts, either *having no root in themselves endure but a season, and as soon as persecution*

tion ariseth because of the Word, by and by they are offended, or with the cares of this world, and deceitfulness of riches choak the Word, and so are unfruitful. Read the *Parable* of the *Sower*, and note especially, That the most part of the hearers of Gods Word are but Hypocrites, hearing the Word without any fruit or profit, yea to their greater condemnation; for onely the *fourth part* of the seed doth bring forth fruit. Therefore let not us that be Ministers, or Professors and Followers of Gods Word be discouraged, though that very few do give credit and follow the Doctrine of the Gospel, and be saved. ---- We trust that ye will not, like the *Gadarenes*, for fear to lose your worldly substance or other delights of this life, banish away Christ and his Gospel from among you. ---- If ye do, your own blood will be upon your own heads. And as ye have had more plentiful preaching of the Gospel, then others, so ye shall be sure to be sorer plagued, *and the Kingdome of God shall be taken from you, and given to another Nation, that will bring forth the fruits thereof*. Wherefore my dearly beloved in Christ, take good heed unto your selves, and ponder well in your minds, how *fearful and horrible a thing it is to fall into the hands of the Living God*, and see that ye receive not the *Word in vain*, but declare your faith by your good works: among which the chiefest are to be obedient to the Magistrates (sith they are the *Ordinance of God*, whether they be good or evil) unless they command idolatry and ungodliness, *i. e.* things contrary to true Religion; for then we ought to say with *Peter*, *We ought more to obey God then man*. But in any wise we must beware of Tumult, Insurrection, Rebellion, or Resistance. The weapon of a Christian in this matter ought to be *the Sword of the Spirit*, which is *Gods Word*, and

Pag. 235.

Acts 5.

Prayer,

Prayer, coupled with humility and due ſubmiſſion, and with readineſs of heart, rather to die then to do any ungodlineſs. ---- (2) We muſt obey our Parents, and be careful for our Houſes, that they be fed not onely with bodily food, but much rather with ſpiritual food, the Word of God. (3) *Whatſoever ye would that men ſhould do unto you, do ye likewiſe unto them; for this is the Law and the Prophets.* (4) Pray for all Eſtates. (5) After theſe works, we muſt learn to know the Croſs: and (6) What affection and mind we muſt bear towards our enemies, whatſoever they be to ſuffer all evils patiently, to *pray for them that perſecute us.* And thus doing we ſhall obtain a certainty of our vocation, that we be the elect Children of God. And thus I *commend you, Brethren, unto God and to the Word of his grace, which is able to build farther* &c, beſeeching you to help Mr. *Saunders* and me your late Paſtors, and all them that be in bonds, for the Goſpels ſake, with your Prayers to God for us, *that we may be delivered from unreaſonable men,* &c. and that this our impriſonment may be to the glory and profit of our Chriſtian Brethren in this world, and that *Chriſt may be magnified in our bodies, whether it be by death or life. Amen. The grace of our Lord be with you all.* ---- The *unprofitable Servant of Jeſus Chriſt,* and now alſo his *Priſoner.* G. M. *June* 28. 1555.

Matth. 7.

Poſtſcript. *Save your ſelves from this untoward generation.* Pray, pray, pray. Never more need.

In his Letter to his Friends at *Mancheſter.* ---- Theſe are earneſtly to exhort you and beſeech you in Chriſt, *as ye have received the Lord Jeſu, even ſo to walk, rooted in him, and not to be afraid of any terrour of your adverſaries,* be they never ſo many and mighty, and you on the other ſide never ſo few and weak; for *the battel is the Lords.* ---- *As I*

was

was with Moſes, *ſo will I be with thee,* ſaith God, *and will never leave thee, nor forſake thee. Be ſtrong and bold, neither fear nor dread; for the Lord thy God is with thee, whitherſoever thou goeſt.* Now *if God be on our ſide, who can be againſt us?* In this our ſpiritual warfare is no man overcome, unleſs he traiterouſly leave and forſake his *Captain,* or cowardly caſt away his Weapons, or willingly yield himſelf unto his Enemies, or fearfully turn his back and flie. *Be ſtrong therefore in the Lord and in the power of his might, and put on all the armour of God, that ye may be able to ſtand ſtedfaſt againſt all the aſſaults of Satan.* ---- If we ſubmit our ſelves to God, and his holy Word, no man ſhall be able to hurt us; God will deliver us from all troubles, yea from death alſo, till ſuch time as we covet and deſire to die, as he did *Paul,* &c. *Let us therefore run with patience unto the battel that is ſet before us, and look unto Jeſus the Captain and Finiſher of our Faith,* and after his example, for the rewards ſake, that is ſet out unto us, patiently to bear the Croſs, and *deſpiſe the ſhame. All that will live godly in Chriſt Jeſus muſt ſuffer perſecution.* Chriſt was no ſooner Baptized, and declared to the world to be the Son of God, but Satan was by and by ready to tempt him: which thing we muſt look for alſo; yea the more we ſhall increaſe our faith and vertuous living, the more ſtrongly will Satan aſſault us, whom we muſt learn after the example of Chriſt, to fight againſt and overcome with the Holy and Sacred Scriptures, *&c.* and let the faſting of Chriſt, when he was tempted in the Wilderneſs, be an example unto us of our ſober living, not for the ſpace of fourty dayes (as the *Papiſts* do fondly fancy of their own brains) but us long as we are in the Wilderneſs of this wretched life, aſſaulted of Satan, who like a roaring

Acts 18. *Phil.* 1.

Lion, &c. It is the nature and property of the *Devil* alwayes to hurt and do mischief, if God do not forbid. Indeed if God will not permit him, he cannot so much as enter into *a filthy Hog*, &c. Let us, knowing Satans deceits and rankor, walk the more warily, and take unto us *the shield of faith*, &c. Let us fast and pray continually, &c. To fasting and prayer must be joyned mercy to the poor and needy, &c. *Let us go boldly to the seat of grace*, where we shall be sure to find *grace and mercy to help in time of need.* ---- Wherefore, my dear Brethren, be ye fervent in the Law of God, and jeopard ye your lives, if need shall require, for the testament of the Fathers, and so shall ye receive great honour, and an everlasting name. Remember *Abraham*, was not he found faithful in temptation, and it was reckoned unto him for righteousness? *Joseph* in time of his trouble kept the Commandment, and was made a Lord of *Egypt*. *Phineas* was so fervent for the honour of God, that he obtained the Covenant of an everlasting Priesthood. *Joshua* for the fulfilling of the Word of God was made the *Captain of Israel*. *Caleb* bare record before the Congregation, and received an Inheritance. *David* also in his merciful kindness obtained the Throne of an everlasting Kingdome. *Elias* being zealous and fervent in the Law, was taken up into Heaven. *The three Children* remained stedfast in the Faith, and were delivered out of the fire, and *Daniel* from the mouth of the Lions. Thus whoever put their trust in the Lord were not overcome. Fear not ye then the words of ungodly men; for their glory is but dung and worms: to day they are set up, and to morrow they are gone; they are turned into earth, and their memorial cometh to nought. Wherefore let us take good hearts unto us, *and quit our selves like*

men

men in the Law, &c. Let us not faint, because of affliction, wherewith God trieth all them that are sealed to everlasting life, *&c.* Seeing we are in *the narrow and strait way, that leadeth unto the most joyful and pleasant City of everlasting life,* let us not stagger, or turn back, being afraid of the perilous way, but follow our *Captain Christ* therein, and be afraid, no not of death it self. Consider also the course of this world, how many for their Master's sake, or a little promotions sake will adventure their lives, as commonly in Wars, and yet is their reward but light and transitory, and ours is unspeakably great and everlasting. They suffer pains to be made Lords on Earth for a short season; how much more ought we to endure, it may be much less pains, to be made Kings in Heaven for evermore? --- Seeing, Brethren, it hath pleased God to set me, and that worthy Minister of Christ, *John Bradford*, your Countreyman, in the forefront of this Battel, where (for the time) is most danger, I beseech you all in the bowels of Christ to help us, and all our fellow Souldiers, standing in like perilous place, with your Prayers to God for us, that we may quit our selves like men in the Lord, and give some exmple of boldness and constancy, mingled with patience in the fear of God, that ye and others of our Brethren, through our example, may be encouraged and strengthned to follow us, that ye also may leave example to your weak Brethren in the world to follow you. *Amen.* --- *Brethren, the time is short, it remaineth that ye use this world, as though ye used it not; for the fashion of this world passeth away.* 1 *Cor.* 7. See that ye love not the world, nor the things that be in the world; but set your affections on heavenly things, *&c.* 1 *John* 2. *Coll.* 3. Be meek and long-suffering: serve and edifie one another with

the gift that God hath given you: beware of ſtrange Doctrine, *&c.* ----

Auguſt 30. 1555.

Pag. 238. In his Letter to *Jenkin Crampton*, &c. ---- Theſe be earneſtly to exhort you, yea and to beſeech you in the tender mercy of Chriſt, that with purpoſe of heart ye cleave unto the Lord, and that ye worſhip him in ſpirit, in the Goſpel of his Son; for God will not be worſhipped after the commandments and traditions of men, nor yet by any other means appointed, preſcribed and taught us, but by his holy Word: and though all men almoſt defile themſelves with the wicked traditions of men, and ordinances after the world, and not after Chriſt, yet do ye after the enſample of *Daniel*, and his three Companions, *&c.* Be at a point with your ſelves, that ye will not be defiled with the unclean meats of the Heathen, I mean, the filthineſs of Idolatry, and the very Heatheniſh Ceremonies of the Papiſts, but as the true Worſhippers, ſerve ye God in ſpirit and verity, according to the ſacred Scriptures. Above all things I wiſh you continually and reverently to ſearch and read the Scriptures, and with the wholeſome admonitions of the ſame to teach, exhort, comfort, and edifie one another, now in this time of the great famiſhment of ſouls, for want of the food of Gods Word. And doubt not but that the merciful Lord (who hath promiſed to be with us, even to the worlds end, and when two or three are gathered together in his Name he will be in the midſt of them) will aſſiſt you and teach you the right meaning of the ſacred Scriptures, will keep you from all errours, and lead you into all truth, as he hath promiſed. And though you think your ſelves unable to teach, yet at

at the command of Christ, now in time of famine, seeing the hungry people in the wilderness far from any Towns, if they be sent away fasting, are sure to faint and perish by the way, employ those five loaves and two fishes that ye have, upon that hungry multitude, although you think it nothing among so many. And he that increased the five loaves and two fishes to feed five thousand men, *&c.* shall also augment his gifts in you, not onely to the edifying of others, but to an exceeding great increase of your own knowledge in God and his holy Word: And fear not your Adversaries; for either according to his accustomed manner, God shall blind their eyes, that they shall not spie you, or get you favour in their sight, or else graciously deliver you out of their hands by one means or other. Comfort your selves in all your adversities, and stay your selves in him, who hath promised not to leave you, as fatherless and motherless children, without any comfort, but that he will come unto you, like a most gentle and merciful Lord. ----

In another Letter. ---- The same grace and peace do I wish unto you, which St. *Paul* wisheth to them, to whom he writ, *&c.* Grace is taken for the free mercy and favour of God, whereby he saveth us freely without any of our deservings or works of the Law. Peace is taken for the tranquility of conscience, being perswaded that through the onely merits of Christs death and blood-shedding, there is an atonement and peace made between God and us, so that God will no more impute our sins unto us, nor condemn us. ---- Be not ashamed of the testimony of our Lord Jesus, nor of us his Prisoners, but suffer ye adversity with the Gospel; for which word we suffer, as evil doers, unto bonds; but the Word of God is not bound with us. There-

Pag. 239.

fore we ſuffer all things for the Elects ſake, that they alſo may obtain the Salvation which is in Chriſt Jeſus with eternal glory. Wherefore ſtand ye faſt in the Faith, and be not moved from the hope of the Goſpel: ſo ſhall ye make us with joy to ſuffer for your ſakes, and as the Apoſtle ſaith, To fulfill that which is behind of the Paſſions of Chriſt in our fleſh, for his Bodies ſake, which is the Congregation. St. *Paul* doth not here mean, that there wanteth any thing in the Paſſion of Chriſt, which may be ſupplied by man; but the words are to be underſtood of the Elect, in whom Chriſt is and ſhall be perſecuted to the worlds end. The Paſſion of Chriſt then, *i. e.* of his Church, his myſtical Body, ſhall not be perfect till all, whom God hath appointed, have ſuffered for his ſake. ---- On our parts nothing can be greater conſolation and inward joy to us in our Adverſity, then to hear of your Faith and Love, and that ye have a good remembrance of us alwayes, praying for us as we do for you. *Now are we alive, if ye ſtand ſtedfaſt in the Lord.* Good Shepherds do alwayes count the welfare and proſperous eſtate of Chriſts Flock to be their own. While it goeth well with the Congregation, it goeth well with them alſo, in whatever affliction they be: but when they ſee the Church in peril, then be they weary of their own lives, and can have no reſt nor joy. *Who is weak, and I am not weak? who is offended, and I do not burn?* But this affection is not in them that ſeek their own lucre and glory. ---- God is wont for the moſt part to warn his Elect what trouble ſhall happen to them for his ſake, not to frighten them thereby, but rather to prepare their minds againſt the boiſterous ſtorms of Perſecution. ----

In his Letter to *Robert Langley*. ---- I thank you for visiting me a Prisoner for Christ, and unacquainted with to your cost, and for your promise, that if I did want any thing necessary to this life, you with some others would help me, and rejoyce greatly in the Lord, who stirs up the hearts of others to be careful for me in this my great necessity. I thank God as yet I do want nothing, and intend to be as little chargeable to others as I can; yet if I want, I will be bold with you and others to send for your help, desiring you in the mean while to pray for me and all others in the bonds of Christ, that God would perform the thing which he hath begun in us, that we may confess Jesus Christ with boldness, and fight the good Fight of Faith, Pag. 240.

In another Letter. ---- These be to certifie you, that I greatly rejoyce in the Lord, for that my sweet Saviour Christ doth stir up the minds, not onely of my familiar friends in times past, but of sundry heretofore to me unknown to help me, sending me not onely necessaries for this life, but comfortable Letters, encouraging me and exhorting me to *continue grounded and stablished in the Faith*, &c. I call daily upon God, in whom is all my trust, and without whom I can do nothing, that he would perfect what he hath begun, being assured he will so do; forasmuch as he hath *given me, not onely to believe, but to suffer for his sake*. The Lord strengthen me with his Holy Spirit, that I may be one of the number of those Blessed, which *enduring to the end shall be saved*. ---- My trust in the Lord is, that this my business *shall happen to the furtherance of the Gospel*. ---- God will to your consolation gloriously deliver by one means or other his Oppressed. Onely tarry ye the Lords leisure, and wait still for the Lord. He tarrieth not, that will come; look for

him therefore, and faint not, and he will never fail you.

Marſhall.

Ward, *pag.* 152. I was from eternity (ſaid *Chriſtopher Marſhall* of *Antwerp*) a ſheep deſtined to the ſlaughter, and now I go the Shambles. Gold muſt be tried in the fire.

Maſſey.

Fuller's *Englands Worthies* in *Hantſhire*, pag. 5. I muſt needs here mention an Infant without a Chriſtian Name, and not capable of ſpeaking, becauſe its death ſtill ſpeaks aloud. This Infant was the child of *Perotine Maſſey*, the Wife of a Miniſter of Gods Word, for fear fled out of the *Iſland* of *Guernſey*. She with her Mother and Siſter were burnt for abſence from Church. The Babe properly was never born, but by the force of the flame burſt out of his Mothers Belly alive; and yet by the command of the *Bailiffe* (ſupreme Officer in the then abſence of the *Governour*) caſt again into the fire, and therein conſumed to aſhes. It ſeems this *bloody Bailiffe* was minded like the *cruel Tyrant*, commanding, *Canis peſſimi ne catulum eſſe relinquendum*, though this indeed was no dog, but a Lamb, and that of the firſt minute, and therefore too young by the *Levitical Law to be ſacrificed*. Here was a ſpectacle without precedent, a cruelty built three generations high, that Grandmother, Mother, and Grandchild, ſhould all ſuffer in the ſame flame.

Maximinus.

Ward, *pag.* 140. We are ready (ſaid *Maximinus* and *Jubentius*) to lay off the laſt garment, the fleſh.

Melanchthon.

Clarks *firſt Volume of Lives, pag.* 562. I tremble to think (ſaid *Philip Melanchthon*) with what blind devotion I went to Images, whilſt I was a *Papiſt*.

When

When *Luther* began to oppoſe the *Pope*, he was ſent for by *Prince Frederick Duke* of *Saxony* to *Wittenberg* to teach the *Greek* Tongue, and yet then he was but two and twenty years old *An.* 1518.

When he was firſt converted, he thought it impoſſible for his Hearers to withſtand the evidence of the Truth, in the Miniſtry of the Goſpel; but after he had been a Preacher a while, he complained, *That old* Adam *was too hard for young* Melanchon. *Pag.* 571.

In the year 1519. he went with *Luther* to *Lipſich*, where he diſputed with *Eccius*. *Pag.* 563, 564.

In this Diſputation *Eccius* brought a very ſubtile Argument, which he being not able ſuddenly to anſwer, ſaid, I will anſwer you to morrow. *Eccius* replying, That is little for your credit, if you cannot anſwer it preſently. Sir (ſaid he) *I ſeek not mine own glory in this buſineſs, but the Truth.* To morrow God willing you ſhall hear further.

In the year 1521. when the *Divines* of *Paris* had condemned *Luther*'s Doctrine and Books, he wrote an *Apology* for him againſt their furious Decree. *See* Luthers *Works*, Tom. 2. fol. 417.

In his Epiſtle to the Reader. ---- See Chriſtian Reader, what Monſters in Divinity *Europe* hath bred. The laſt year the *Sophiſters* of *Colen* and *Lorain* condemned the Goſpel by ſome naked Propoſitions, confirmed neither by Scripture nor reaſon. *Madder* then they are they, whoever they be, who have at *Paris* condemned *Luther*. ---- There is no cauſe to wonder that they are no more favourable to *Luther*. Alas! they were not more favourable to their own great *Gerſon*, when the *Schools* at *Paris* were more wholeſome. ---- It concerns us to conſider, what is decreed, not who have decreed it. The Apoſtle will not have us give place, no not to *Pag.* 428.

An-

Angels, corrupting the Gospel. ---- Farewell to the Name of our Masters, farewell to the Name of *Parisians*, unless in their own Schools. *In the Christian Commonwealth nothing prevails but the Voice of Christ, which whosoever hears not is not Christs.* ---- They say that *Luther* ought rather to be overcome by *fire*, then by *reason*. ---- They accuse *Luther* of Heresie, not because he dissents from Universities, Fathers, Councils; not because he dissents from the Scripture, and the Opinions of Universities, Fathers, Councils, they call the first Principles of Faith. --- But it will be said *Luther* doth dissent from the Scripture, because he dissents from the Expositions of Scripture, which from Fathers, Councils, and Schools, have hitherto been received. This is (as I perceive) the Hinge of the Controversie. Here I ask this Question of our Masters, Whether the Scriptures be so delivered, that their meaning cannot certainly be collected without the Exposition of Councils, Fathers, and Schools? If you deny that the meaning of the Scripture cannot certainly be concluded without their *glosses*, I cannot see why the Scriptures were delivered, or why the Apostles invite us to the study of the Scriptures? --- If you grant it, certainly the Scripture ought to be preferred, not onely before the Schools and *Fathers*, but before *Councils* determining otherwise. May not then *Luther* oppose unto *Councils*, *Fathers*, *Schools*, the certain sense and meaning of Scripture? But we will not yield so much, that *Luther* opposeth the Fathers and Councils. ----

Clark, *pag.* 564. 565. When the Wars for Religion brake out in *Germany*, he foresaw in a Dream the Captivity of the *Elector of* Saxony, *and the Lantgrave of Hess* fifteen dayes before they were taken.

When the Plague broke out in *Wittinberg*, and the

the University was removed, he said, He feared not that Plague, but a far worse Plague, which threatned the ruine of the Commonwealth.

In the year 1534. in his Letter to *Camerarius* he gives this reason why he refused King *Henry*'s offers if he would come into *England*:---- Perhaps (saith he) many things are reported amongst you concerning *England*, that it lyeth open now for the Religion of the purer Doctrine; but I have intelligence from a good hand, that the King hath no great care of the Affairs of the Church, onely this Good comes of his rejecting the *Popes* Authority, that for the present no cruelty is used towards those that are desirous of better Doctrine.

When he went to *Hagenaw* to meet the *Protestant Divines* there, foreseeing, that he should fall into a mortal disease, he made his Will, and left it with *Cruciger*, saying,

Viximus in Synodis, & jam moriemur in illis.

In English thus;

Imploy'd in Synods, living, oft was I,
Now in a Synod I am like to die.

He was often threatned with Banishment out of *Germany*, of which he writes thus; I have through Gods mercy been here these fourty years, and yet I could never say, or be sure, that I should remain here one week to an end. *Pag.* 569.

Seven dayes before he died, many persons worthy of credit, betwixt nine and ten of the Clock at night saw in the Clouds over the Tower of *Wittenberg* five rods bound together, after which two vanishing, the other three appeared severed in divers pla- *Pag.* 566.

places, the branches of the rods turning towards the *North*, the handles towards the *South*. When this *Prodigy* was told *Melancthon*, he said, Herein Gods Fatherly Punishments are not swords, but rods, which Parents use to correct their children withall: and I fear a dearth.

*Pag.*567. When the Pastors of the Church visitted him in his sickness, he said unto them, By the goodness of God I have no domestical grief to disquiet me, *&c.* but publick matters affect me, especially the troubles of the Church in this evil and *sophistical age*. But through Gods goodness our Doctrine is sufficiently explained and confirmed.

*Pag.*568. When he heard by Letters of the persecution of some godly men in *France*, he said, That his bodily disease was not comparable to the grief of his mind for his godly Friends, and for the miseries of the Church. ---- Yet my hopes are very great, for the Doctrine of our Church is explained. If God be for

*Pag.*570. us, who can be against us? I desire (said he) to depart for two causes. (1) That I may have the much desired sight of Jesus Christ, and the Church Triumphant. (2) That I may be delivered from the cruel and implacable discords of Divines.

Meyere.

Fox *Mart. Vol.* 3. *cont. p.* 50. Mr. *Giles Meyere* of *Flanders*, after he was converted, he sought all means how to employ his Talent. He was not onely carefull to preach to his Charge, *but he went from house to house, comforting and exhorting every one, as occasion served, out of the Word of God, labouring above all with them to beware of the abominable superstitions of the Papacy.*

When he was imprisoned 1567. in a deep dark hole, he bore his affliction patiently, but so *praised God for esteeming him worthy to suffer for his sake, and*

so

ſo comforted them that came to viſit him, that they could not leave him without tears.

In the midſt of the Fagots (though he was gagged) he was heard diſtinctly and plainly to ſay, *Father into thy hands I commend my Spirit.*

Mill.

Mr. *Walter Mill* being brought before the *Biſhops* of *Scotland* to anſwer to *Articles* againſt him, and placed in a Pulpit before them, he prayed ſo long, that one of the *Biſhops Prieſts* called out to him ſaying, Sir *Walter Mill* ariſe, and anſwer to the *Articles*, for you hold my Lord here overlong. When he had ended his Prayer, he anſwered, *We ought to obey God rather then men. I ſerve one more mighty, even the Omnipotent Lord. And whereas you call me Sir* Walter, *call me* Walter, *and not Sir* Walter, *I have been overlong one of the Popes Knights.* Fox, *Vol.* 2. *pag.* 625.

Being threatned with the Sentence of Death, if he would not recant, he ſaid, I know I muſt die once; and therefore as *Chriſt* ſaid to *Judas*, *What thou doſt do it quickly: ſo ſay I to you. Ye ſhall know that I will not recant the Truth; for I am corn, I am no chaffe; I will not be blown away with the wind, nor burſt with the flail, I will abide both.*

Being bid to paſs to the Stake, he ſaid, Nay, but if thou wilt put me up with thy hand, thou ſhalt ſee me paſs up gladly; for by the Law of God I am forbidden to lay hand upon my ſelf. Being put, he aſcended gladly, ſaying, *I will go up unto the altar of God.* *Pag.* 626.

After he had prayed, he ſpake thus to the people; Dear Friends, the cauſe why I ſuffer this day is not for any crime laid to my Charge (albeit I be a miſerable ſinner before God) *but onely for the defence of the Faith of Jeſus Chriſt, ſet forth in the Old and New Teſtament to us*; for which (as the faithfull Mar-

Martyrs have offered themselves gladly before, being assured (after the death of their bodies) of eternal felicity. So this day I praise God that he hath called me of his mercy among the rest of his Servants to seal up his Truth with my life, which as I have received it of him, so willingly I offer it to his glory. Therefore as you will escape the eternal death, *be no more seduced with the lies of Priests, Bishops,* &c. *and the rest of the Sect of Antichrist, but depend onely on Jesus Christ, and his mercy, that ye may be delivered from condemnation.*

Being in the fire, he said, Lord have mercy upon me, pray people while there is time. He was burnt *An.* 1558. and by his death gave the very dead blow to Popery; for by his death the people of all Ranks and Conditions were so moved, that they made open Profession of the Truth, without any more dallying, and upon this occasion a Covenant was presently entred in to defend one another against the *Tyranny of the Bishops.* So that he was the last that died for Religion at that time in that Kingdome.

See the Ecclesiastical History of Scotland, *Præf. pag. penult.*

His Epitaph.

Non nostra impietas, aut actæ crimina vitæ
Armarunt hostes in mea fata truces:
Sola fides Christi sacris signata libellis,
Quæ vitæ causa est, est mihi causa necis.

In English thus;

Not any sin committed here by me
Against me arm'd my bloody enemy:
The Scripture Faith, of life the onely cause,
Did cause my death, and that against all Laws.

M

Monerius.

Claudius Monorius, being cavilled at by the Friers for eating a Break-faſt before his Execution, ſaid, This I do that the fleſh may anſwer the readineſs of the Spirit.

Morall.

Let us not, my Brethren, (ſaid *John Morall*, an outlandiſh Martyr) fear the Priſons; ſeeing they are *Chriſts Schools* and *Colledges*, wherein *Gods children* learn their *Fathers* Leſſons: There we find him true in his Promiſes: There he manifeſts himſelf incomparably to his Children. *See the Mirrour of Martyrs, pag. 563.*

Our Priſons are Schools of Defence, where we learn how to ward off all the blows, that the world, fleſh, or Devil would fayl us with; all which we learn of our Captain Chriſt. Here we are quit of the vain allurements of the world: Here we are freed of the fear of meeting idols in the ſtreets: Here we may without check call upon God, and ſing Pſalms unto him. Therefore let us not refuſe to hear Sermons for fear of going to Priſon.

N.

Newman.

John Newman in his written Anſwer to *Suffragon Thornton.* ---- It may pleaſe you to underſtand that good Miniſters all the time of King *Edward*'s reign taught us diligently, perſwading us by the Allegations of Gods Word, that there was no Tranſubſtantiation, nor corporal Preſence in the *Sacrament*: their Doctrine was not believed of us ſuddenly, but by their continual preaching, and alſo by our continual Prayer unto God, that we might never be deceived, but if it were true, that he would incline our hearts unto it; and if it were not true, that we might never believe it. We weighed, *That they laboured with Gods Word*, &c.---- Wherefore un- Fox, *Vol.* 3. *p.* 330, 391.

until ſuch time as our conſciences are otherwiſe taught and inſtructed by Gods Word, we cannot with ſafeguard of our conſciences take it, as many ſuppoſe at this time. And we truſt in God, that the *Queens Highneſs*, and her moſt Honourable Councel, will not in a matter of Faith uſe compulſion or violence; *becauſe Faith is the gift of God, and cometh not of man, or of mans Laws, nor at ſuch time as men require it, but at ſuch time as God giveth it.*

*Pag.*392. Being asked whether he would ſtand to what he had ſaid; I muſt need ſtand to it (ſaid he) till I be perſwaded by a further truth. It being replied; Nay, you will not be perſwaded, but ſtand to your own Opinion: Nay (ſaid he) I ſtand not to mine own Opinion, God I take to witneſs, but onely to the *Scriptures of God*; and I take God to witneſs, that I do nothing of preſumption, but that that I do is onely my Conſcience; and if there be a further truth then I ſee, except it appear a truth to me, I cannot receive it as a truth. And ſeeing Faith is the gift of God, and cometh not of man; for it is not you that can give me Faith, nor no man elſe; therefore I truſt ye will bear the more with me, ſeeing it muſt be wrought by God; and when it ſhall pleaſe God to open a further truth to me, I ſhall receive it with all my heart.

Hab. 2. *Heb.* 10. In his Confeſſion of his Faith. ---- The Lord is the Protector of my life. *The juſt ſhall live by Faith*; and if he withdraw himſelf, my ſoul ſhall have no

*Pag.*393. pleaſure in him. ---- Thus have I declared my Faith briefly, which were no Faith, if I were in doubt of it. This Faith I deſire God to increaſe in me. Praiſe God for his gifts.

Nicaiſe.

Fox, *Vol.* 3. *cont. pag.* 33. *Nicaiſe* a *Say-maker* in *Tournay* for refuſing to live according to the Cuſtomes of the *Romiſh Church*,

Church, and to observe the traditions invented by her, *&c.* being condemned, and having heard the sentence, as he rose up, he said, *Now praised be God.*

As he was led to execution, seeing a great multitude of people, he lifted up his voice, and said, *O ye men of* Tournay, open your eyes, *awake ye that sleep, and stand up from the dead, and Christ shall give ye light.*

As he joyfully ascended up the Scaffold, he said, *Lord, they have hated me without a cause.*

As he was fastning to the Stake, he said, Eternal Father, have pity and compassion upon me, according as thou hast promised to all, that ask the same of thee in thy sons Name.

Noyes.

When *John Noyes* was asked by his Brother in Law if he did fear death, when the *Bishop* gave judgement against him, he answered, He thanked God he feared death no more at that time then himself, or any other did being at liberty. Fox, *Vol.* 3. *pag.* 851.

Being bound to the Stake, he said, *Fear not them that can kill the body, but fear him that can kill both body and soul, and cast it into everlasting fire.*

When he saw his Sister weeping and making moan for him, he bade her, *Weep not for him, but weep for her sins.*

When a Fagot was set against him *he took it, and kissed it, and said, Blessed be the time that ever I was born to come to this.*

He said also, Good people bear witness that I do believe to be saved by the merits and passion of Jesus Christ, and not by my own deeds.

When the fire was kindled and burned about him, he said, Lord have mercy upon me, Christ have mercy upon me, *Son of* David *have mercy upon me.*

In his Letter to his Wife out of Priſon. ---- You deſired me to ſend you ſome tokens to remember me. I therefore ſend you theſe Scriptures even for a remembrance. St. *Peter* ſaith, *Dearly beloved, be not troubled with this heat, that is now come among you to try you, as though ſome ſtrange thing had hapned unto you, but rejoyce in as much as ye are partakers of Chriſts ſufferings, that when his glory appeareth, ye may be merry and glad. If ye be railed on for the Name of Chriſt, happy are ye; for the Spirit of glory and the Spirit of God reſteſt on you. ---- See that none of you ſuffer as a Murtherer,* &c. *but if any ſuffer as a Chriſtian, let him not be aſhamed, but glorifie God in this behalf; for the time is come that judgement muſt begin at the Houſe of God: If it firſt begin at us, what ſhall the end of them be, that believe not the Goſpel of God? Wherefore let them that ſuffer according to the will of God, commit their ſouls to him in well doing.* St. *Paul* 2 *Tim.* 3. ſaith, *All that will live godly in Chriſt Jeſus muſt ſuffer perſecution.* St. *John* ſaith, *See that ye love not the world, nor the things of the world: If any man love the world, the love of the Father is not in him; for all that is in the world, as the luſt of the fleſh, the luſt of the eyes, and the pride of life is not of the Father, but is of the world, which vaniſheth away and the luſt thereof, but he that fulfilleth the will of God abideth for* 2 *Cor.* 4. *ever.* ---- St. *Paul* ſaith, *What fellowſhip hath righteouſneſs with unrighteouſneſs? what company hath light with darkneſs? or what part hath the Believer with the Infidel?* &c. *Wherefore come out from among them, and ſeparate your ſelves now (ſaith the Lord) and touch no unclean thing, ſo will I receive you, and I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.* ---- So farewell Wife and Children, and leave worldly care, and ſee that ye be diligent to pray. *Take no thought*

(ſaith

(saith Christ) *saying what ye shall eat, or what ye shall drink, or wherewith shall we be clothed? (after all these things do the Geneiles seek) for your heavenly Father knoweth that you have need of all these things; but seek ye first the Kingdome of God and the righteousnes thereof, and all these things shall be ministred to you.* ---- Matth. 6.

O.

Oecolampadius.

He fell sick in the year 1531. and of his age 49. about the same time that *Zuinglius* was unhappily slain. His grief for his death much increased his sickness. He foretold his own death: was very desirous to enjoy the heavenly Light. *See his Life in* Melch. Gdam. *pag.* 55. 56.

Sending for the *Ministers of the Gospel* to him, he spake to them thus; O my Brethren, you see what is done: *The Lord is come, he is, he is now calling me away.* ---- *What shall I say unto you, the Servants of the Lord, whom the love of God your Master, the same study and doctrine have most intimately united,* now that I am to take my leave of you? Salvation, hopes of Heaven, Truth, Light for our feet is procured by Christ for us: It becomes us to cast away all *sadness*, all *fear of life and death*, &c. My Brethren, this onely remains, *That we who have for some time walked in the wayes of Christ, continue constant and faithful followers of him therein, persevering in purity of doctrine and holiness of life.* Other things Jesus Christ the Lord, who is able and willing to look after his own concernments, will take care of. He will defend his own Church. Go to then, O my Brethren, so let your light shine forth, that God the Father may be glorified in us, and the Name of Christ be made illustrious and conspicuous by the light of your life. Continue to love one another unfeignedly. Lead your whole life as in the sight,

as under the eye of God. In vain do we preſs to holineſs, if our words be without deeds: there is need of the Light of life, and the heavenly Spirit, if we will confound Satan, and convert this world unto Chriſt the Lord. O my Brethren, What a cloud is there ariſing? what a ſtorm a coming? what a defection is at hand? But it becomes you to ſtand faſt. The Lord, who is careful of his own affairs, will be preſent with you. ---- *For my ſelf, I paſs not the horrible aſperſion of corrupting the Truth, that is caſt upon me. I am juſt now going before the Tribunal of Chriſt, and that (through grace) with a clear conſcience. There it will appear, that I have not ſeduced the Church.* ----

The night before he died, when a very dear Friend returned to him, *Oecolampadius* asked him, What news he had brought? His Friend anſwering, None. I will tell you ſome then (ſaid *Oecolampadius*) I ſhall preſently be with my Lord Chriſt.

Ward, *pag.* 152. A while after being asked, Whether the light offended him? *He putting his hand to his heart, ſaid, Here is abundance of light. Here is light enough.*

Ogner, or *Ogvier*.

Ward, *pag.* 153.154. *Robert Ognier*'s Son ſaid to his Father and Mother at the Stake with him, *Behold millions of Angels about us, and the Heavens opened to receive us.*

To a *Frier* that railed; *Thy curſings are bleſſings.*

To a *Nobleman* that offered him life and promotion; *Do you think me ſuch a fool, that I ſhould change eternal things for temporary?*

And to the people; We ſuffer as *Chriſtians*, not as *Thieves* or *Murtherers*.

Fox, *Vol.* 3. *cont. pag.* 2. When the *Provſt* of *Lile* had ſeized on *Robert Ogvier*, his Wife, and his two Sons, *Baudicon*, and *Martin*, as they were conveyed along through the ſtreets of the City, *Baudicon* with a loud voice ſaid,

O

O Lord, assist us by thy grace, not onely to be Prisoners for thy Name, but to confess thy holy Truth in all purity before men, so far as to seal the same with our bloods for the edification of thy poor Church.

When they were brought before the *Magistrates*, they said unto *Robert Ogvier*, &c. It is told us that you never come to *Mass*, *yea and also disswade others from coming thereto, and that you maintain Conventicles in your Houses*. He answered, Whereas you lay to my charge that I go not to *Mass*, I refuse so to do indeed, because the death and precious blood of the Son of God, and his sacrifice is utterly abolished there, and troden under foot; for Christ *by one sacrifice hath perfected for ever them that are sanctified.* *Hebr.* 10. ---- The *Mass* is the meer invention of men, and 14. you know what Christ saith, *In vain do they worship* *Matt.* 15. *me, teaching for Doctrines the Commandments of men.* 9. ---- As for the *second* Accusation, *I cannot nor will deny, but there have met together in my House honest people fearing God, for the advancement of Gods glory, and the good of many, and not to wrong any.* I knew indeed the *Emperour* had forbid it: but *what then?* I knew also that *Christ in his Gospel hath commanded it*; Where *two or three are gathered together in my* *Matt.* 18. *Name, there* (saith he) *am I in the midst of them.* 20. Thus you see I could not well *obey* the *Emperour*, but I must *disobey Christ*. In this case then I choose rather to obey my God, then man.

When one of the Magistrates demanded what they did, when they met together? *Baudicon* the eldest Son of *Robert Ogvier* answered, If it please you my *Masters* to give me leave, I will open the business at large to you. Leave being granted, he lifting up his eyes to Heaven, began thus; When we meet together in the Name of our Lord Jesus

Christ, to hear the Word of God, we first of all prostrate upon our knees before God, and in the humility of our spirits, do make a confession of our sins before his *Divine Majesty*: Then we pray, that the Word of God may be rightly divided, and purely preached: we also pray for our *Soveriegn Lord the Emperour*, and for all his honourable *Councellors*, that the *Commonwealth* may be peaceably governed to the glory of God; yea we forget not you, whom we acknowledge our Superiours, intreating our good God for you, and for this whole *City*, that you may maintain it in tranquility. Thus I have summarily related what we do. Think you now, whether we have offended highly in this matter of our assembling.

When *Robert* and *Baudicon* were condemned, they praised God for the Sentence; and when they were returned to Prison, after Sentence was past, they rejoyced that the Lord did them that honour to enroll them in the number of his *Martyrs*.

Robert being told by a seducing Frier, That if he would give ear to him, he would warrant him he should do well: Poor man (said he) how dareſt thou attribute that unto thy self, which belongs to the eternal God, and so rob him of his honour;
Pag. 3. For it seems by thy speech, that if I will hearken to thee, thou wilt become my Saviour. No, no, I have one onely Saviour Jesus Christ, who by and by will deliver me from this present evil world. I
Matt. 17. 5. have one *Doctor*, whom the *heavenly Father hath commanded me to hear*; and I purpose to hearken to none other.

Another *Frier* exhorting him to have pity of his soul which Christ had redeemed: Thou willest me (said the good old man) to pity mine own soul. Dost not thou see what pity I have on it, *when for the*

the Name of Christ I willingly abandon this body of mine to the fire, hoping to day to be with him in Paradise. I have put all my confidence in God, and my hope wholly is fixt on the merits of Christs Death and Passion: he will direct me the right way unto his Kingdome. I believe whatsoever the holy *Prophets* and *Apostles* have written, and in that Faith will I live and die.

Baudicon said, Let my Father alone and trouble him not thus, he is an old man, and hath an infirm body, hinder him not I pray you from receiving the Crown of *Martyrdome.*

One telling *Baudicon*, That he would sell all he was worth to buy Fagots to burn him, and that he found too much favour; He answered, The Lord shew you more mercy.

Some of the *Friers* having fastned a Crucifix betwixt the old mans hands, when *Baudicon* espied it, he said, Alas! Father, what do you now? will you play the *Idolater* even at the last hour? and then pulling the *Idol* out of his hands, threw it away, saying, What cause hath the people to be offended with us, for not receiving of a Jesus Christ of wood? We bear upon our hearts the Cross of Christ, the Son of the everliving God, feeling his Word written therein in letters of Gold.

Baudicon beginning to sing on the *Scaffold* the Sixteenth *Psalm*, a *Frier* cried out, Do ye hear my Masters, what wicked errours these Hereticks sing to beguile the people withall: whereupon *Baudicon* replyed, Thou simple *Idiot*, calleſt thou the *Psalms* of David *the Prophet*, Errours? But no marvel; for thus you are wont to blaspheme against the Spirit of God.

Then turning his eye to his Father, who was about to be chained to the Stake, he said, Be of good

courage, Father, the worſt will be paſt by and by.

The old man complaining of the blow, which the *Executioner* gave him on the foot, as he was faſtning to the Poſt, a *Frier* ſaid, Ah theſe *Heretick*s they would be counted *Martyrs* forſooth, but if they be but touched a little, they cry out as if they were killed: Whereupon *Baudicon* ſaid, Think you then that we fear the *Tormentors*? No ſuch matter; for had we feared the ſame, we had never expoſed our bodies to this ſo ſhameful and painful a kind of death.

Then he often reiterated thoſe ſhort breathings, O God, Father everlaſting, accept the ſacrifice of our bodies, for thy wellbeloved Son Jeſus Chriſt his ſake. With his eyes fixed on Heaven, he ſaid to his Father, *Behold for I ſee the Heavens open, and millions of Angels ready preſt to receive us, rejoycing to ſee us thus witneſſing the Truth in the view of the world. Father, let us be glad and rejoyce; for the joyes of Heaven are ſet open to us.*

When the fire was kindled he often repeated this in his Fathers ear, Faint not, Father, nor be afraid; yet a very little while, and we ſhall enter into the *Heavenly Manſions.*

The laſt words they were heard to pronounce, were, *Jeſus Chriſt, thou Son of God, into thy hands we commend our ſpirits.*

Pag. 4. *Jane* the Wife of *Robert*, whilſt in Priſon, (ſeparated from her Son *Martin*) was drawn away by a *Monk* and prevailed with to let go her firſt faith; and having promiſed to draw her Son *Martin* from his errours, he was ſuffered to come to her: which when he underſtood, *O Mother (ſaid he) what have you done? Have you denied him, who hath redeemed you? Alas! What evil hath he done you, that you ſhould requite him with this ſo great an injury and diſ-*

honour?

honour? Now I am plunged into that wo, which I have moſt feared. Ah good God! that I ſhould live to ſee this. This pierceth me to the very heart. His Mother hearing this, and ſeeing his tears, ſhe with tears cried out, O Father of mercies, be merciful to me miſerable ſinner, and cover my tranſgreſſion under the righteouſneſs of thy bleſſed Son. Lord, enable me with ſtrength from above to ſtand to my firſt Confeſſion, and make me to abide ſtedfaſt therein, even to my laſt breath.

When they that had ſeduced her came to her again, with deteſtation ſhe ſaid, *Avoid Satan, get thee behind me:* from henceforth thou haſt neither part nor portion in me. I will by the help of God ſtand to my firſt Confeſſion; *and if I may not ſign it with ink, I will ſeal it with my blood.*

When *Jane* and *Martin* heard the Sentence paſt, returning to Priſon they ſaid, *Now bleſſed be our God, who cauſeth us thus to triumph over our Enemies. This is the wiſhed hour. Our gladſome day is come.*

Let us not then (ſaid *Martin*) forget to be thankfull for the honour he doth us in conforming us to the image of his Son. Let us remember thoſe that have traced this death before us; for this is *the high way to the Kingdome of Heaven.* Let us then, good Mother, *go on boldly out of the Camp with the Son of God, bearing his reproach with all his holy Martyrs; for ſo we ſhall find paſſage into the glorious Kingdome of the everliving God.*

Some of the Company not brooking theſe words, ſaid, We ſee now thou *Heretick*, that thou art wholly poſſeſt body and ſoul with a Devil, as was thy Father and Brother, who are both in Hell. *Martin* replied, *Sirs*, as for your railings and curſings our God will this day turn them into bleſſings in the ſight of all his holy Angels.

A certain *Temporizer* endeavouring to ſtagger *Martin* by the *conſideration* of the multitude that believed not as he did; his Mother ſaid, Sir, Chriſt
Matt. 7. 12. Jeſus our Lord ſaith, *That it is the wide gate and broad way that leadeth to deſtruction, and therefore many go in thereat: but the gate is narrow that leadeth to life, and few there be that find it. Do ye then doubt whether we be in the ſtrait way, or no,* when ye *behold our ſufferings?* Would you have a better ſign then this to know whether we are in the right way? Compare our Doctrine with that of your *Prieſts* and *Monks*. We for our part are determined to have but *one Chriſt, and him crucified:* We onely embrace the *Scriptures* of the *Old and New Teſtament*. Are we deceived in believing that which the holy *Prophets and Apoſtles have taught?*

Martin being asked, Whether he thought himſelf wiſer then ſo many learned *Doctors?* anſwered, I pray you Sir doth not Chriſt our Lord tell us,
Matt. 11. 25. *That his Father hath hid the ſecrets of his Kingdome from the wiſe and prudent, and revealed them to Babes?*
Job 5. 13. *And doth not the Lord oftentimes catch the wiſe in their own craftineſs?*

Then came into the Priſon to *Martin* two men of great *Authority*, and perſwading him to recant, promiſed him great matters, *&c.* *Martin* gave them this anſwer, Sirs, you preſent before me many *temporal commodities:* but alas! do you think me ſo ſimple, as to forſake an *eternal Kingdome*, for enjoying a *ſhort tranſitory life?* No Sirs, it is too late to ſpeak to me now of *worldly commodities:* Speak of thoſe *ſpiritual ones, which God hath prepared for me to day in his Kingdome*. I purpoſe not to hearken after any other. Onely let me crave one hours reſpite to my ſelf, to give my ſelf to Prayer.

After-

Afterwards *Martin* declared the effect of this combate to certain Brethren in Priſon, ſaying, *Let us lift up our heads, Brethren, the brunt is over; this I hope is their laſt aſſault. Forget not I pray you the holy Doctrine of the Goſpel*, nor thoſe good Leſſons, which you have learned from our Brother *Guy* (probably he meant Mr. *Guy de Erez*, of whom before in letter *B.*) Manifeſt it now to all, that you have received them not onely into your ears, but alſo into your hearts. Follow me. We lead you the way. *Fear not, God will never leave you, nor forſake you.*

Jane having aſcended the Scaffold, cried out to *Martin*, Come up, come up my Son.

As *Martin* was ſpeaking to the people, ſhe ſaid, Speak out, *Martin*, that it may appear to all, that we die not *Hereticks.*

She being bound to the Stake, ſaid, We are *Chriſtians, and that which we now ſuffer, is not for murther, or theft, but becauſe we will believe no more then the Word of God teacheth us.*

Both rejoyced, that they were counted worthy to ſuffer for the ſame.

When the fire was kindled, with lifting up their hands to Heaven in an holy accord, they ſaid, *Lord Jeſus into thy hands we commend our ſpirits.*

Oldcaſtle.

Sir *John Oldcaſtle*, Lord *Cobham*, was of great birth, and in great favour with King *Henry* the Fifth, ſo as Arch Biſhop *Arundel* durſt not meddle with him, till he knew the *Kings* mind. The *King* when he heard the *Prieſts* Accuſations, promiſed to deal with him himſelf, which accordingly he did in private, admoniſhing him to ſubmit himſelf to his Mother, the holy *Church*, and as an obedient Child to acknowledge himſelf cupable. *The Chriſti-* Fox, *Vol.* 1. *pag.* 727.

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an Knight thus answered the King. Most worthy Prince. I am alwayes prompt and ready to obey, forasmuch as I know you a Christian King, and the appointed Minister of God, bearing the sword to the punishment of evil doers, and for safeguard of them that be vertuous. Unto you (next my Eternal God) owe I my whole obedience, and submit thereunto (as I have done ever) all that I have, either of Fortuns or Nature, ready at all times to fulfill whatsoever ye shall in the Lord command me. But as touching the *Pope* and his Spirituality, I owe them neither suit nor service; forasmuch as I know him by the Scripture to be the great *Antichrist, the son of perdition*, the open Adversary of God, and the abomination standing in the holy Place.

When he was by a wile cited to appear before the *Arch Bishop*, &c. he told the Messenger (though he affirmed to him that it was *the Kings pleasure* that he should obey that citation of the *Sumner*) that he would in no case consent to those most devillish practises of the *Priests*.

Upon his non-appearance, the *Arch Bishop* judged him *contumacious*, and afterwards *excommunicated him*, &c. This constant Servant of the Lord perceiving himself compassed on every side with deadly dangers, he wrote a Christian Confession of his Faith, and signed and sealed it with his own hand, which was a brief Exposition of the Common Sum of the Churches Faith, called the *Apostles Creed*. In the close thereof. ---- I believe the Universal Law of God to be most true and perfect, and they which do not follow it in their faith and works (at one time or another) can never be saved: whereas he that seeketh it in faith, accepteth it, learneth it, delighteth therein, and performeth it in love, shall tast for it the felicity of everlasting innocency. This is my faith also, that God will ask

Pag. 728.

no

no more of a Christian Believer in this life, but only to obey the Precepts of that most blessed Law. If any *Prelates* of the Church require more, or any other kind of obedience, he contemneth *Christ*, exalting himself above God, and so becomes an open Antichrist.

All the Premises I believe particularly, and generally all that God hath left in his holy Scripture, that I should believe.

This Confession he delivered to the King, desiring him that it might be examined by the most godly, wise, & learned men of his *Realm*, and if it be found in all points agreeable to the Verity, that he might be holden for a true Christian; if it be proved otherwise, let it be condemned, provided that he be taught a better Belief by the Word of God. But the King would not receive it, but commanded it to be delivered to his Judges.

Being threatned by *Arch Bishop Arundel*, that he should be proclaimed an *Heretick*: He said, *Do as ye shall think best, for I am at a point, I shall stand to my Bill to the death.* *Pag.729.*

The *Arch Bishop* telling him, That all *Christians* should follow the Determinations of *holy Church*: he said, That he would gladly believe and observe whatsoever the *holy Church of Christs institution had determined*, or whatsoever God had willed him either to believe or do; but that the *Pope of Rome* with his *Cardinals*, *Arch Bishops*, *Bishops*, &c. had lawfull power to determine such matters as stood not throughly with his Word, he would not affirm. *Pag.730.*

When the *Arch Bishop* sent him their Determination concerning the *Sacrament of the Altar*, &c. he saw that God had given them over for their unbeliefs sake, into most deep errours and blindness

of

of mind, and that their uttermoſt malice was purpoſed againſt him, however he ſhould anſwer, and therefore he put his life into the hands of God, deſiring his onely Spirit to aſſiſt him in his next Anſwer.

At his ſecond Appearance the *Arch Biſhop* offering to abſolve him from the *Curſe* that was againſt him; He with a chearfull countenance ſaid, God hath ſaid by his holy *Prophet*, *Maledicam benedictionibus veſtris*, i. e. *I ſhall curſe where you do bleſs*: and further ſaid, I will not deſire your Abſolution; for I never treſpaſſed againſt you. And with that he kneeled down on the pavement, holding up his
*Pag.*731. hands towards Heaven, and ſaid, I ſhrieve me here unto thee, my Eternal Living God, that in my frail youth I offended thee, O Lord, moſt grievouſly in pride, wrath, and gluttony, in covetouſneſs and in lechery. Many men have I hurt in mine anger, *&c.* Good Lord I ask thee mercy.

And therewith weepingly ſtood up again, and ſaid with a mighty voice; Lo, good people, lo, for the breaking of Gods Law, and his great Commandgments, they never yet curſed me; but for their *own Laws and Traditions* moſt cruelly do they handle both me and other men; and therefore both they and their Laws by the promiſe of God ſhall utterly be deſtroyed.

Being asked if he believed not in the determinations of the Church? No forſooth (ſaid he) for it is no God.

*Pag.*732. Being taxed to be one of *Wickliff*'s *Scholars*: As for the vertuous man *Wickliffe* (ſaid he) I ſpeak it before God and man, that before I knew that deſpiſed Doctrine of his, I never abſtained from ſin; but ſince I learned therein to fear my Lord God, it hath otherwiſe I truſt been with me. So much

grace

grace I could never find in all your glorious instructions.

He said further, Your Fathers the old *Pharisees* ascribed *Christs miracles to Belzebub, and his Doctrine to the Devil, and you as their natural children have still the self same judgement concerning his faithfull Followers.* They that rebuke your vicious living must needs be *Hereticks*, and that must your *Doctors* prove, when you have no Scripture to do it. ---- Since the venome of *Judas* was shed into the *Church*, ye never followed *Christ*, nor stood in the perfection of Gods Law.

Being asked what he meant by that *venome?* He answered, Your *Possessions* and *Lordships*; for then cried an *Angel* in the *aire* (as your own *Churches* mention) Wo, wo, wo, this Day is venome shed into the Church of God. ---- *Rome* is the very nest of *Antichrist*, and out of that nest come all his Disciples, of whom *Prelates*, *Priests* and *Monks* are the Body, these pild *Friers* are the Tail, which cover his most filthy part. ---- This is not onely my saying, but the *Prophet Isaiah*, who saith, *He that preacheth lies is the tail behind.* ---- Then said he unto them all, *Christ* saith in his *Gospel*, *Wo unto you Scribes and Pharisees, Hypocrites, for ye close up the Kingdome of Heaven before men, neither enter ye in your selves, nor suffer any other that would enter into it, but ye stop up the wayes thereunto by your own Traditions.* ----

Mat. 23.

The *Arch Bishop* telling him, That none should preach in his *Dioceſs*, yea in his *Jurisdiction*, that make division or dissention among the poor Commons: He answered, Both *Christ and his Apostles were accused of sedition-making; yet were they most peaceable men. But* Daniel *and* Christ *propheſied, That such a troublesome time should come, as hath not been yet*

Pag. 733.

yet ſince the worlds beginning : and this propheſie is verily fulfilled in your dayes, &c. *Chriſt* ſaith alſo, *If theſe dayes of yours were not ſhortned, ſcarcely ſhould any fleſh be ſaved*; therefore look for it juſtly, for God will ſhorten your dayes.

Being asked what he ſaid of the *Pope*? He ſaid, As I ſaid before, ſo ſay I again, That he and you together make up *whole Antichriſt*. ----

Pag. 735. After the *Arch Biſhop* had read the Bill of his Condemnation, the Lord *Cobham* ſaid with a cheerfull countenance; Though you judge my Body, which is a wretched thing, yet am I certain and ſure, ye can do no harm to my ſoul, no more then could *Satan* to the ſoul of *Job*. He that created that will of his infinite mercy and promiſe ſave it; I have therein no manner of doubt.

And therewith he turned himſelf to the people, and ſaid with a loud voice, Good people, for Gods love be well ware of theſe men, for they will elſe beguile you, and lead you blind-fold into Hell with themſelves; for Chriſt ſaith plainly unto you, *If one blind man lead another, they are like both to fall into a ditch.*

After this he fell down upon his knees, and before them all prayed thus for his enemies, Lord God Eternal, I beſeech thee of thy great mercy ſake forgive my purſuers, if it be thy bleſſed Will.

Pag. 775. Here it is obſervable, That *Arch Biſhop Arundel* that paſſed Sentence of Death againſt Lord *Cobham*, did feel the ſtroke of Death, and had the Sentence of God executed upon him, before the Death of this famous Martyr. The *Arch Biſhop* died *Feb.* 20. 1414. and this condemned Lord ſurvived his Condemner three or four years.

Oom.

Oom.

Wonter Oom writes thus from his Prison at *Antwerp.*---- Wellbeloved Brother and Sister, whom I love dearly for the Truths sake, and for your faith in Christ Jesus. These are to certifie you that I enjoy the comfort of a good conscience, *&c. Whosoever will forsake this present evil world, and become followers of their Captain Christ, must make account to meet with many persecutions; for Christ hath told us aforehand, that we should be hated, persecuted, and banished out of the world for his Names sake; and this they will do, because they have neither known the Father nor me. But be not afraid, for I have overcome the world. St.* Paul *also witnesseth the same thing, saying, All that will live godly in Christ Jesus, must suffer persecution, and to you ie it given to suffer,* &c. *And doth not our Lord Jesus say, Blessed are you when men persecute you, and speak all manner of evil falsly, &c.* Now whereto serveth all this, but to bring us into a conformity with our Lord and Master Jesus Christ? for Christ *hath suffered for us, leaving us an example, that we should follow his steps. He endured the Cross, and despised the shame,* &c. *and became poor to make us rich. By him also are we brought by faith into that state of grace wherein we stand, rejoycing in the hope of the glory of God, knowing that tribulation worketh patience,* &c. *Wherefore be not afraid of the fiery trial that is now sent among us to prove us; for what father, loving his child, doth not correct it? Even so doth the Lord correct those whom he loves; for if we should be without correction, whereof all true Christians are partakers, then were we bastards and not sons. And therefore* Solomon *saith, Despise not the chastning of the Lord,* &c. *Fear not then to follow the footsteps of Christ; for he is the Head, and we are the Members. We must after his example through many tribulations enter into Heaven. Let us say*

Fox, *Vol.* 3. *cont. p.* 28.
Mat. 10. 12.
John 16. 3.
2 *Tim.* 3. 12.
Phil. 1. 24.
Mat. 5. 11, 12.
1 *Pet.* 3. 21.
Heb. 12. 2.
2 *Cor.* 8. 9.
Rom. 5. 2.
Heb. 12.
Prov. 3. 11, 12.
Acts 14. 22.

Phil. 1. 21. *Rom.* 7. 24. *Pag.* 29. *Lam.* 3. 26. *Pſal.* 37. 39. 2 *Pet.* 1. 5,6,7,8.

with St. Paul, *Chriſt is unto me in life and death advantage*; and, *O wretched creatures that we are, who ſhall deliver us from this body of death.* ---- It is a *good thing to hope, and quietly to wait for the ſalvation of the Lord*: and to bear *the yoke in ones youth*, &c. --- *The ſalvation of the righteous is of the Lord*; He is their ſtrength in the time of trouble. Wherefore *giving all diligence, let us adde to faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs*, &c.

Out of my *Role*, *Dec.* 11. 1562.

Origen.

Fox, *Vol.* 1. *pag.* 70. *See his life in* Clarks *Marrow of Eccleſ. Hiſt. pag.* 32.

When he was but ſeventeen years old, his Father being carried to Priſon, he had ſuch a fervent mind to ſuffer Martyrdome with him, that he would have thruſt himſelf into the Perſecutors hands, had it not been for his Mother, who in the night time privily ſtole away his clothes, and his very ſhirt alſo: whereupon more for ſhame to be ſeen naked, then for fear to die, he was conſtrained to remain at *home*; yet when he could do no more, he wrote to his Father in *Priſon* thus; *See O Father, that you do not change your reſolution for my ſake.*

Whites *little Book for Children, p.* 47. *Pag.* 48.

His fame was ſo great, that the Emperour *Severus* ſent for him to come to *Rome*, and commanded the Provoſt of *Egypt* to furniſh him with all things neceſſary for his journey. The Provoſt was very carefull to provide a Ship, and divers Garments, &c. But *Origen* would receive no part thereof, no not ſo much as hoſe or ſhoes, but went in a ſingle Garment of Cloth, and bare foot went to *Rome*: and when at his arrival there were brought to him a Mule and a Chariot, to uſe which he liked beſt, he anſwered, That he was much leſs then his Maſter Chriſt,

Christ, who rode but one day in all his life, and that was on a silly she Ass; and therefore he would not ride, except he were sick or decrepid, as his legs might not serve him to go.

When he was brought into the presence of the Emperour, and his Mother, they saluted him, and rejoyced much to see him. *Pag.* 49.

Being demanded what he professed? he answered, Verity. The Emperour asking him what he meant thereby? It is the Word (said he) of the Living God, which is infallible. The Emperour asked which is the Living God, and why he so called him? *Origen* answered, That he did put that distinction for a difference from them whom men (being long drowned in errour) did call their gods, whom they confess to have been mortal ones, and to have died; but the God whom he preached was ever living, and never died, and is the Life of all things that be, like as he was the Creatour of them. ---The Emperour telling him, that he much marvelled why men of such great and wonderfull knowledge should honour for God a Man, that was crucified, being but of a poor estate and condition: *O noble Emperour* (*said* Origen) *consider what honour the wise* Athenians *at this present do to the name and image of* Codrus, *their last King; for that when they had war with their enemies, who had answer made by the Oracle of* Apollo, *That if they slew not the King of* Athens, *they should have the Victory;* Codrus *hearing thereof, preferring the safeguard of his people before his own life, took to him garments of a Slave, and bearing upon his shoulder a burden of sticks, he went to his enemies Camp, and there quarrelling of purpose with some of them, and in the press hurting one with his knife, he was by him that was hurt struck through the body, and slain; which being known to the enemies, they being confused, raised* *Pag.* 50. *Pag.* 51. *Pag.* 52.

their Camp, and departed; and for this cause the Athenians *have ever since had the name of* Codrus *in reverence worthily, and not without cause. Now then consider*

Pag. 53. *most Excellent Prince, how much more worthily, with what greater reason and bounden duty ought we and all men to honour Christ, being the Son of God, and God, who not onely to preserve mankind from danger of the Devil, his ancient enemy, but also to deliver man out of his dark and stinking dungeon of errour; being sent by God the Father from the highest Heavens, willingly took on him the servile garment of a mortal body; and hiding his Majesty, lived under the visage of poverty. And finally, not of his enemies immediately, but much more against reason, of his own chosen people the Jews, unto whom he had extended benefits innumerable, and after his temporal Nativity, were his natural people and subjects, he quarrelling with them, by declaring to them their abuses, and pricking them with condign rebukes, at*

Pag. 54. *the last he was not slain with so easie a death as* Codrus *was, but in most cruel fashion was scourged, until no place in his body was without wounds, and then had long and sharp thorns set and press'd upon his head, and after long torments and despights, he was constrained to bear an heavy Cross, whereon afterwards both his hands and feet were nailed with long great nails of iron, and the Cross with his naked and bloody body, being lift up on high, was let fall with violence into a Mortais, that his joynts were loosened; and notwithstanding all this tor-*

Pag. 55. *ment and ingratitude, he never grudged, but lifting up his eyes to heaven, he prayed with a loud voice, saying, Father forgive them, for they know not what they do.* This was the Charity most incomparable of the Son of God imployed for the redemption of mankind, who by the transgression of *Adam*, the first man that was created, was taken prisoner by the Devil, i.e. kept in the bondage of sin and errour, from actual vi-

visage of Gods Majesty, until he were on this wise redeemed, as it was ordained at the beginning. ---But what maketh you bold to affirm (said the Emperour) that Jesus, which in this wise was crucified, was the Son of God? Sir (said *Origen*) sufficient testimony, which of all creatures reasonable ought to be believed, and for most certain proof to be allowed. What testimony is that said the Emperour? Truly (said *Origen*) it is in divers things, First, the promise of God, by whom this world was made; also by his holy Scriptures, speaking by the mouths of his Prophets, as well Hebrews as Greeks, and others whom ye call *Vates* and *Sybillas*; also by the Nativity of Jesus of a pure Virgin, without carnal company of a man, the most clean and pure form of his living without sin, his Doctrine divine and celestial, his miracles most wonderfull and innumerable, all grounded on charity onely, without ostentation, his undoubted and perfect Resurrection the third day after he was put to death, his glorious Ascension up into Heaven in the presence and sight of five hundred persons, which were vertuous and of credence; also the gift of the Holy Ghost in speaking all manner of Languages, and interpreting the Scriptures, not onely by himself, but afterwards by his Apostles and Disciples, and given to others by imposition of their hands. And all these ordinarily followed, according to the said Promises and Propheſies. *Pag.* 56. *Pag.* 58.

In the reign of *Decius* for the Doctrine of Christ he underwent bands and torments in his body, racking with bars of irons, Dungeons, besides terrible threats of death and burning, *&c.* At length hearing that some Christians were carried to an Idol-Temple to force them to sacrifice, he out of his zeal ran thither to encourage and disswade them Clark, *pag.* 36.

from it: When his Adversaries saw him, they let go the other, and laid hold upon him, putting him to his choice, whether he would offer Incense to the Idol, or have his body defiled with a foul and ugly *Blackmoor*. He chose to offer Incense. Then did they presently put Incense into his trembling hands, and whilst he demurr'd upon it, they took his hands, and caused him to throw it into the fire, and thereupon presently cried out, Origen *hath sacrificed*, Origen *hath sacrificed*. After this fact he was *excommunicated* by the Church; and being filled with shame and sorrow he left *Alexandria*, and came to *Jerusalem*, where he was even constrained by importunity to preach to them. He took his Bible, opened it, and the first place he cast his eye upon was this Scripture, *Unto the wicked*
Psal. 50. 16. *saith God, Why dost thou preach my Laws, and take my Covenant into thy mouth?* When he had read these words, he sate down, and burst out into abundance of tears, the whole Congregation weeping with him also, so that he was not able to say any more unto them. After this he wandred up and down in great grief and torment of Conscience, and wrote the following *Lamentation*:

In the bitterness and grief of mind I go about to speak unto them, who shall hereafter read this
Pag. 37. confused writing. But how can I speak, when my tongue is tied up, and my lips dare not once move or wag? My tongue doth not his office, my throat is dried up, and all my senses and instruments are polluted with iniquity. ---- O ye Saints and blessed of God, with wateriſh eyes, and wet cheeks soaked in dolour and pain, I beseech you to fall down before the Seat of Almighty God, for me miserable sinner, who by reason of my sins dare not crave ought at the hands of God. Wo is me, because

cauſe of the ſorrow of my heart. ---- Wo is me my Mother, that ever thou broughteſt me forth: ---- A righteous man to be converſant in unrighteouſneſs: an heir of the Kingdome of God to be now an inheritor of the Kingdome of Satan: a Miniſter to be found wallowing in impiety: a man beautified with honour and dignity, to be in the end blemiſhed with ſhame and ignominy: ---- a lofty Turret, yet ſuddenly thrown to the ground: a fruitfull Tree, yet quickly withered: a burning light, yet forthwith darkned: a running fountain, yet by and by dried up. Wo is me that ever I was decked with gifts and graces, and now ſeen pitifully deprived of all. But who will miniſter moiſture to my head? and who will give ſtreams of tears unto my eyes, that I may bewail my ſelf in this my ſorrowful plight? Alas! O my Miniſtry, how ſhall I lament thee? O all ye my Friends, tender my Caſe, and pity my Perſon, that am ſo dangerouſly wounded. Pity me, O ye my Friends, for that I have now trodden under foot the Seal and Cogniſance of my Profeſſion, and joyned in league with the Devil. Pity me, O ye my Friends, for that I am rejected, and caſt away from before the face of God. ---- There is no ſorrow compa- *Pag.* 38.
rable to my ſorrow; there is no affliction that exceeds my affliction, no bitterneſs that paſſeth my bitterneſs, no lamentation more lamentable then mine; neither is there any ſin greater then mine, and there is no ſalve for me. Where is that good Shepherd of ſouls? where is he, that went down from *Jeruſalem* to *Jericho*, which ſalved and cured him that was wounded by Thieves? Seek me out, O Lord, that am fallen from the higher *Jeruſalem*; which have broken the vow I made in Baptiſm, *&c.* Alas! that ever *I was Doctor*, and now occupy not

the room of a *Disciple*. Thou knoweſt, O Lord, that I ſell againſt my will: whereas I went about to enlighten others, I darkned my ſelf: when I endeavoured to bring others from death to life, I brought my ſelf from life to death: when I minded to preſent others before God, I preſented my ſelf before the Devil: when I deſired to be found a Friend and Favourer of Godlineſs, I was found a Foe and a Furtherer of Iniquity: when I ſet my ſelf againſt the Aſſemblies of the wicked, and reproved their doings, there found I ſhame, and the moſt peſtilent wound of the Devil. Some promiſed me to be baptized; but after that I paſſed from them, *the Devil the ſame night transformed himſelf into an Angel of Light*, and ſaid unto me, When thou art up in the morning, go on, and perſwade them and bring them to God: but the Devil going before me prepared the way, *&c.* and I (O unhappy creature) skipping out of my Bed at the dawning of the day, could not finiſh my wonted Devotion, neither accompliſh my uſual Prayers, deſiring that *all men might be ſaved, and come to the knowledge of the Truth*) whilſt in the mean time I wrapped my ſelf in the ſnares of the Devil. I gat me to thoſe wicked men, I required of them to perform the covenant made the night before, I ſilly ſoul knowing not their ſubtilty, and we came to the Baptiſm. O blinded heart, how didſt thou not remember? O fooliſh mind, how didſt thou not bethink thy ſelf? O witleſs brain, how didſt
Pag. 39. thou not underſtand? But it was the Devil that lulled thee aſleep, and in the end ſlew thy unhappy and wretched ſoul? ---- O thou Devil, what haſt thou done unto me? how haſt thou wounded me? I bewailed ſometimes the fall of *Sampſon*, but now have I fallen worſe my ſelf: I bewailed formerly

the

the fall of *Solomon*, but now have I fallen worſe my ſelf. ---- *Sampſon* had his hair cut off, but the Crown of Glory is fallen off my head: *Sampſon* loſt the carnal eyes of his body, but my ſpirititual eyes are put out: it was the wilineſs of a woman that brought confuſion upon him, but it was my tongue brought me into this ſinfull condition. ---- Alas! my Church liveth, yet I am a Widdower: my Sons be alive, yet I am barren: every creature rejoyceth, and I alone am deſolate and ſorrowfull, *&c.* Bewail me, O ye bleſſed people of God, who am baniſhed from God. ---- Bewail me, who am ſhut out of the Wedding-chamber of Chriſt. ---- Bewail me, who am abhorred of the Angels, and ſevered from the Saints. ---- Who knoweth *Pag.* 40. whether the Lord will have mercy on me, and whether he will pity my fall? whether he will be moved with my deſolation? whether he will have reſpect to my humiliation, and incline his tender compaſſions towards me? I will proſtrate my ſelf before the threſhold and porch of his Church, that I may intreat all people both ſmall and great, ſaying unto them, trample and *tread me under foot, who am the unſavoury ſalt*; tread upon me, who have no taſt, nor ſavour of God; tread upon me, who am fit for nothing. Now let the Elders mourn, for that the Staffe, whereon they leaned, is fallen. Now let the young men mourn, for that their School-maſter is fallen. Now let the Virgins mourn, for that the Advancer of Virginity is defiled. Now let the Miniſters mourn, for that their Patron and Defender is ſhamefully fallen. Wo is me, that I fell ſo lewdly: wo is me, that I fell moſt dangerouſly, and cannot riſe again. Aſſiſt me, O holy Spirit, and give me grace to repent. Let the fountains of tears be opened, and guſh out into ſtreams,

to

to ſee if peradventure I may have grace throughly to repent, and to wipe out of the Book of my Conſcience the Accuſations Printed therein againſt me. But thou, O Lord, think not upon my polluted lips, neither weigh thou the tongue, that hath uttered lewd things; but accept of my repentance, *&c.* and have mercy upon me, and raiſe me up out of the mire of corruption; for the puddle thereof hath even choaked me up. Wo is me, that was ſometimes a Pearl gliſtering in the golden Garland of Glory, but now am thrown into the duſt, and trodden in the mire of contempt. Wo is me, that the Salt of God now lieth on the Dunghill, *&c.* Now I will addreſs my ſelf and turn my talk unto God; Why haſt thou lift me up, and caſt me down? ---- I had not committed this impiety, unleſs thou hadſt withdrawn thine hand from me. ---- But why, O Lord, haſt thou ſhut my mouth by thy holy Prophet *David?* Have I been the firſt that
Pag. 41. ſinned? or am I the firſt that fell? *Why haſt thou forſaken me*, being deſolate, and baniſhed me from among thy Saints, and aſtoniſhed me, when I ſhould preach thy Laws? ---- *David* himſelf, who hath ſhut up my mouth, ſinned too bad in thy ſight; yet upon his repentance, thou receiveddſt him to mercy. *Peter*, that was a *Pillar*, after his fall, wiped it away with ſalt tears, not continuing long in the puddle of his infidelity. ---- Now I humbly beſeech thee, O Lord, call me back; for that I tread a moſt perillous and deſtructive way. Grant me that good Guide and Inſtructer, the Holy Ghoſt, that I become not an habitation of Devils: but that I may tread under foot the Devil, that trod upon me, and overcoming his ſleights, may be again reſtored to the joyes of thy ſalvation. ---- Now all ye, which behold my wound, tremble for fear, and take heed

that

that ye ſlumber not, nor fall into the like crime: but rather let us aſſemble together, and rend our hearts, *&c.* I mourn and am ſorry at the heart-root, O ye my Friends, that ever I ſo fell, *&c.* Let the *Angels* lament over me, becauſe of this my dangerous fall. Let the Aſſemblies of Saints lament over me, for that I am ſevered from their bleſſed ſocieties. Let the holy Church lament over me, for that I am wofully declined. Let all the people lament over me, for that I have my deaths wound. ---- Bewail me, that am in like caſe with the reprobate Jews; for this, which was ſaid unto them by the Prophet, *Why doſt thou preach my Laws*, &c. now ſoundeth alike in mine ears. What ſhall I do, that am thus beſet with manifeſt miſchiefs? Alas! O death, why doſt thou linger? Herein thou doſt ſpite, and bear me malice. O *Satan*, what miſchief haſt thou wrought unto me? How haſt thou pierced my breaſt with thy poyſonous dart? Thinkeſt thou, that my ruine will avail any thing at all? Thinkeſt thou to procure to thy ſelf any eaſe or reſt, whilſt that I am grievouſly tormented, who is able to ſignifie unto thee, whether my ſins be wiped and done away? whether I ſhall not again be coupled with, and made a Companion to the Saints? O Lord, I fall down before thy Mercy-ſeat, have mercy upon me, who mourn thus out of meaſure, becauſe I have greatly offended. ---- Rid my ſoul, O Lord, from the roaring Lion. The Aſſembly of the Saints doth make interceſſion for me, who am an unprofitable Servant. Shew mercy, O Lord, to thy wandring Sheep, who is ſubject to the rending teeth of the ravenous Wolf: ſave me, O Lord, out of his mouth, *&c.* Let my ſackcloth be rent aſunder, and gird me with joy and gladneſs. Let me be received again into the joy of my God. Let me be

thought

thought worthy of his Kingdome, through the earneſt Petitions of the Church, which ſorroweth over me, and humbleth her ſelf to Jeſus Chriſt in my behalf: to whom with the Father, and the Holy Ghoſt be all glory and honour for ever and ever. *Amen.*

Ormes.

Fox, *Vol.* 3. *pag.* 852. *Cicely Ormes* of *Norwich* was taken, for that ſhe ſaid to two Martyrs at the Stake, That ſhe would pledge them of the ſame Cup.

The *Chancellour* of *Norwich* offered her, That if ſhe would go to the Church, and keep her tongue, ſhe ſhould be at liberty, and believe as ſhe would: She told him, She would not conſent to his wicked deſire therein, do with her what he would; for if ſhe ſhould (ſhe ſaid) God would ſurely plague her. Then the *Chancellour* told her, He had ſhewed more favour to her, then ever he did to any, and that he was loth to condemn her, *&c.* But ſhe an-
Pag. 853. ſwered him, That if he did, he ſhould not be ſo deſirous of her ſinful fleſh, as ſhe would (by Gods grace) be content to give it in ſo good a quarrel.

Before ſhe was taken this time, ſhe had recanted, but never was quiet in Conſcience, till ſhe had forſaken all *Popery*. Between the time ſhe had recanted, and now was taken, ſhe had provided a Letter for the *Chancellour*, to let him know that ſhe repented her recantation from the bottom of her heart, and would never do the like again while ſhe lived: but before the Letter was delivered, ſhe was taken.

When ſhe came to the Stake, ſhe kneeled down and prayed, and then ſaid, Good people, I believe in *God the Father*, *God the Son*, and *God the Holy Ghoſt*, three Perſons and one God. This do I not, nor will I recant; but I recant utterly from the bottom of my heart the doings of the *Pope* of *Rome*, and all his

his Popiſh Prieſts and Shavelings. I utterly refuſe, and never will have to do with them again by Gods grace. And good people, I would ye ſhould not think of me, that I believe to be ſaved, in that I offer my ſelf here unto the death for the Lords Cauſe, but I believe to be ſaved by Chriſts Death and Paſſion: and this my death is, and ſhall be a witneſs of my faith unto you all here preſent. Good people, as many of you as believe as I believe, pray for me.

Laying her hand on the Stake, ſhe ſaid, Welcome the Croſs of Chriſt.

She was burnt at the ſame Stake, that that *Simon Miller* and *Elizabeth Cooper* was burned at, to whom ſhe had ſaid, That ſhe would pledge them, *&c.*

After ſhe had wiped her hand, blacked with the Stake, ſhe touched the Stake again with her hand, and kiſſed it, and ſaid, Welcome the ſweet Croſs of Chriſt.

After the Tormentors had kindled the fire about her, ſhe ſaid, *My ſoul doth magnifie the Lord, and my ſpirit rejoyceth in God my Saviour.*

Oſwald.

John Oſwald denied to anſwer any thing, untill his Accuſers ſhould be brought face to face before him: Nevertheleſs (ſaid he) the Fire and Fagots cannot make me afraid; but as the good Preachers, which were in King *Edward*'s dayes, have ſuffered and gone before, ſo am I ready to ſuffer and come after, and would be glad thereof. Fox, *Vol.* 3. *pag.* 706.

P.

Palmer.

Mr. *Julius Palmer* was wont to ſay, *None were to be accounted valiant, but ſuch as could deſpiſe injuries.* Fox, *Vol.* 3. *pag.* 734.

When

*Pag.*735. When he was a Papiſt he told Mr. *Bullingham*, then a Papiſt alſo, As touching our Religion, even our Conſciences bear witneſs, that we taſte not ſuch an inward ſweetneſs in the profeſſion thereof, as we underſtand the Goſpellers to taſte in their Religion; yea, to ſay the truth, we maintain we wot not what, rather of will, then of knowledge. But what then? rather then I will yield to them I will beg my bread.

His Converſion was occaſioned by the conſtancy of the *Martyrs* at their death, he having oft ſaid in King *Edward*'s dayes, That none of them all would ſtand to death for their Religion. When he returned from the burning of Biſhop *Ridley* and Biſhop *Latimer*, he cried out, *Oh raging Cruelty, Oh Tyranny tragical, and more then barbarous!* From that time he ſtudiouſly ſought to underſtand the Truth for which they ſuffered.

*Pag.*736. When he reſolved upon leaving his Fellowſhip in *Magdalens Colledge* in *Oxford*, he was demanded of a ſpecial Friend, Whither he would go or how he would live? He made this anſwer, *Domini eſt terra, & plenitudo ejus*; *The earth is the Lords, and the fulneſs thereof*. Let the Lord work, I will commit my ſelf to God, and the wide world.

After his leaving his Fellowſhip being at *Oxford*, he was perſwaded to hear *Frier John*, that ſucceeded *Peter Martyr*, in the *Divinity Lecture*; and hearing him blaſpheme the Truth, departed; and being found in his Chamber weeping, and askt why he ſlipt away ſo on a ſudden? O ſaid he, if I had not openly departed, I ſhould have openly ſtopped my ears; for the Friers blaſphemous talk in depraving the Verity, made my heart worſe to ſmart, then if mine ears had been cut off from my head.

After-

Afterwards Supping in the company of the ſaid *Frier*, and other great Papiſts, and having refuſed to kiſs his hand, or to pledge him, and being askt why he was ſo unwiſe and uncivil in his carriage? He anſwered, *Oleum eorum non demulcet, ſed frangit caput meum, The oyle of theſe men doth not ſupple, but breaketh my head.*

Another time a little before his death reaſoning ſtifly for the Truth, Mr. *Barwick* then Fellow of *Trinity Colledge* told him, Well, *Palmer*, now thou art ſtout and hardy in thy Opinion; but if thou wert once brought to the Stake, I believe thou wouldſt tell me another tale. I adviſe thee beware of the fire, it is a ſhrewd matter to burn. Truly, ſaid *Palmer*, I have been in danger of burning once or twice, and hitherto (I thank God) I have eſcaped. But I judge verily it will be my end at laſt, welcome be it by the grace of God. Indeed it is an hard matter for them to burn, that have the mind and ſoul linked to the body, as a Thiefs foot is tyed in a pair of Fetters; but if a man be once able, through the help of Gods Spirit, to ſeparate and divide the ſoul from the body, for him it is no more maſtery to burn, then for me to eat this piece of bread.

After he had not onely reſigned up his Fellow- *Pag.737.*
ſhip, but left his School at *Reading* for Conſcience ſake, he went to his Mother at *Eſham*, hoping to get from her ſome Legacies left him by his Father. Her firſt words to him were, Thou ſhalt have Chriſts curſe and mine whitherſoever thou goeſt. Oh Mother (ſaid he) your own curſe you may give me, which God knoweth I never deſerved, but Gods curſe you cannot give me, for he hath already bleſſed me. ---- Whereas you have curſed me, I again pray God to bleſs you, and proſper you all your life long.

At

*Pag.*739. At his Trial at *Newberry* Dr. *Jeffery* told him he would make him recant, and wring *peccavi* out of his lying lips, ere he had done with him. But I know (said *Palmer*) that although of my self I be able to do nothing, yet if you and all mine enemies, both bodily and ghostly, should do your worst, you shall not be able to bring that to pass, neither shall ye prevail against Gods mighty Spirit, by whom we understand the truth, and speak it so boldly. Ah (said *Jeffery*) are you full of the Spirit? are you inspired with the Holy Ghost? Sir (said *Palmer*) no man can believe but by the inspiration of the Holy Ghost: therefore if I were not a Spirtual man, and inspired with Gods holy Spirit, I were not a true Christian. *He that hath not the Spirit of Christ is none of his.* I perceive (said *Jeffery*) you lack no words. Christ hath promised (said *Palmer*) *not onely to give us store, necessary, but with them such force of matter, as the Gates of Hell shall not be able to confound, or prevail against it. Christ* (replied *Jeffery*) made such a promise to his *Apostles*; I trow you will not compare with them. *Palmer* answered, with the holy *Apostles* I may not compare, yet this promise I am certain pertaineth to all such as are appointed to defend Gods Truth against his enemies, in the time of their persecution for the same. Then (said *Jeffery*) it pertaineth not to thee. Yes (said *Palmer*) I am right well assured that through his grace it appertaineth at this present to me, as it shall appear if I may dispute with you before this Audience. Thou art but a beardless Boy (replied *Jeffery*) and darest thou presume to offer disputation, or to encounter with a *Doctor*. Remember *Doctor* (said *Palmer*) *the wind bloweth where it listeth*, &c. *Out of the mouth of Infants*, &c. *Thou hast hid these things from the wise*, &c. *God is not tied to time*,

time, wit, learning, place, nor *perſon*; and though your wit and learning be greater then mine, yet your belief in the Truth, and zeal to defend the ſame is no greater then mine. ---- The Catholick Church I believe, yet not for her own ſake, but becauſe ſhe is holy, that is to ſay, a Church that grounds her belief upon the Word of her Spouſe Chriſt. *Pag.* 740.

After Dinner Sir *Richard Abridges* ſent for Mr. *Palmer* to his Lodging, and by offers tempted him to recant; Mr. *Palmer* told him, that as he had in two places already renounced his livelyhood for Chriſts ſake, ſo he would with Gods grace be ready to ſurrender and yield up his life alſo for the ſame, when God ſhould ſend time. When the Knight perceived he would by no means relent, Well *Palmer* ſaid he, then I perceive one of us twain muſt be damned, for we be of two Faiths, and certain I am there is but one Faith that leadeth to Life and Salvation. O Sir (ſaid *Palmer* I hope we both ſhall be ſaved. How may that be ſaid the Knight? Right well Sir (ſaid *Palmer*) for as it hath pleaſed our merciful *Saviour*, according to the *Goſpels parable* to call me *at the third hour of the day*, even in my flowers, at the age of four and twenty years, even ſo I truſt he will call you at the eleventh hour of this your old age, and give you everlaſting life for your portion. *Pag.* 741.

Mr. *Winchcome* perſwading him to take pity on the pleaſant flowers of luſty youth before it be too late. Sir (ſaid *Palmer*, *I long for thoſe ſpringing flowers that ſhall never fade away.*

Brethren (ſaid *Palmer*) to his fellow Priſoners an hour before his Execution) be of good cheer in the Lord and faint not. Remember the words of our Saviour Chriſt, *Matth.* 5. 10, 11, 12. We ſhall

not end our lives in the fire, but change them for a better life: yea for *Coles* we ſhall receive *Pearls*. For Gods holy Spirit certifieth our ſpirit, that he hath even now prepared for us a ſweet Supper in Heaven for his ſake which ſuffered firſt for us.

As he aroſe from Prayer at the Stake, two Popiſh *Friers* came behind him, and exhorted him yet to recant and ſave his ſoul. Mr. *Palmer* anſwered, Away, away, tempt me no longer; *away I ſay from me all ye that work iniquity, for the Lord hath heard the voice of my tears.*

When he was bound to the Poſt, he ſaid, Good people pray for us, that we may perſevere to the end, and for Chriſts ſake beware of Popiſh Teachers, for they deceive you.

When the fire was kindled and took hold of his body, and the bodies of *John Gwin* and *Thomas Askine*, they lifted up their hands to Heaven, and quietly and cheerfully, as though they had felt no ſmart, cried, *Lord Jeſus* ſtrengthen us, *Lord Jeſus* aſſiſt us, *Lord Jeſus receive our ſouls.*

After their three heads by force of the raging and devouring flames of the fire were fallen together in a cluſter, ſo that they were all judged already to have given up the ghoſt, ſuddenly Mr. *Palmer* as a man awaked out of ſleep, moved his tongue and jaws, and was heard to pronounce this word, *Jeſus.*

Pag. 742. *Juſtus & Palma florebit.*

Epitaphium in *Palmerum.*

Palmerus *flammas Chriſti pro dogmate paſſus,*
Impoſitum pondus, ceu bona Palma, *tulit.*
Non retroceſſit, ſed contra ardentior ivit,
Illæſam retinens fortis in igne fidem.
Propterea in Cœlum nunc Palmifer *iſte receptus*
Juſtitiæ Palmam *non pereuntis habet.*

Pal-

Paulinus.

When he had his City, Gold, Silver, and all taken away, he said, Lord, let not the loss of these things trouble me; for thou art all, and more then all these to me. Shaw's *Tomb-stone*, pag. 33.

Pareus.

David Pareus, having foreseen the great miseries, that would come upon the *Palatinate*, when the *Spaniards* came in with their Army, by Prodigies and Dreams, he was perswaded to retire himself. At his departure he cried out, O *Heidelberg, Heidelberg!* But *it is better to fall into the hands of God*, then *of men*, *whose tender mercies are cruelty.* *See his Life in Clark's first Volume of Lives, pag. 917.*

Paschalis.

It is a small matter (said *Lewis Paschalis*) to die once for Christ: if it might be, I could wish I might die a thousand deaths for him. Ward, *pag.* 160.

Patingham.

Patrick Patingham being much prest by *Bonner* to recant, He protested that the Church, which the *Bish p* believed, was no *Catholick Church*, but was the *Church of Satan*, and therefore he would never turn to it, *&c.* Fox, *Vol.* 3. *pag.* 390.

Peloquine.

The Inquisitors telling *Dyonisius Peloquine* his life was in his own hands; Then (said he) it were in an ill keeping. Christs School hath taught me *to save it by losing it*, and not by the gain of a few dayes or years, to lose eternity. Ward, *pag.* 161.

Person.

Mr. *Anthony Person* being come to the place of Execution, with a chearfull countenance embraced the Post in his arms, and kissing it, said, Now welcome mine own sweet Wife; for this day shalt thou and I be married together in the love and peace of God. Fox, *Vol.* 2. *pag.* 554.

Pag. 555. Pulling the ſtraw unto him, he laid a good deal thereof upon the top of his head, ſaying, This is Gods Hat, now am I dreſſed like a true Souldier of Chriſt, by whoſe merits onely I truſt this day to enter into his joy.

Peter.

Fox, *Vol.* 1. *pag.* 45. The Apoſtle *Peter* was crucified, his head being down, and his feet upward, he himſelf ſo requiring; becauſe he was (he ſaid) unworthy to be crucified after the ſame manner & form, as the Lord was, *&c.*

Seeing his Wife going to her *Martyrdome*, (belike as he was yet hanging upon the Croſs) he was greatly joyous and glad thereof, and cried out unto her with a loud voice, *Remember the Lord Jeſus.*

Ward, *pag.* 138. *None but Chriſt, Nothing but Chriſt.*

Phileas.

Fox, *Vol.* 1. *pag.* 103. *Phileas*, Biſhop of the *Thumitans*, whilſt he was in bonds, before he received the Sentence of Death, wrote to the Congregation, over which he was *Biſhop*, exhorting them to perſiſt in the Truth of Chriſt profeſſed, notwithſtanding the Torments inflicted upon the Martyrs in his dayes, which he thus deſcribes; Some beat them with Cudgels, ſome with Rods, ſome with Whips, ſome with Thongs, and ſome with Cords. ---- Some of them, having their hands bound behind their backs, were lifted up upon Timber-logs, and with certain Inſtruments their members and joynts were ſtretched forth, whereupon their whole bodies hanging were ſubject to the will of the Tormentors, who were commanded to afflict them with all manner of torments, not on their ſides onely, but bellies, thighs, and legs. They ſcratched them with the talens and claws of wild Beaſts. Some were ſeen to hang by one hand upon the Engine, whereby they might feel the more grievous pulling out of the reſt of their

their joynts and members. ---- Some were ſtretched out (after they were beaten) upon a new kind of Rack. Others were caſt down upon the Pavement, where they were oppreſſed ſo thick, and ſo grievouſly with torments, that it is not almoſt to be thought what afflictions they ſuffered. Some died of their torments, not a little ſhaming and confounding their enemies by their ſingular patience. ---- Others were condemned, and willingly and cheerfully were *martyr'd*.

Philpot.

Mr. *John Philpot*, Son of Sir *Peter Philpot* of *Huntſhire*, being threatned to be removed from the *Kings Bench* to *Lollards Tower*, ſaid, You have power to transfer my Body from place to place at your pleaſure, but you have no power over my ſoul. ---- *God hath appointed a day ſhortly to come, in the which he will judge us with righteouſneſs*, howſoever you judge of us now. Fox, *Vol.* 3. *Pag.* 539.

When *Story* threatned him with a worſe Priſon, he ſaid, God forgive you, and give you more mercifull hearts, and ſhew you more mercy in the time of need. Do quickly that you have in hand.

Bonner telling him, He marvelled they were ſo merry in Priſon, ſinging and rejoycing in their naughtineſs; Methinks (ſaid he) you do not well herein, you ſhould rather lament and be ſorry. My Lord (ſaid Mr. *Philpot*) the mirth that we make is but in ſinging certain *Pſalms*, as we are commanded by St. *Paul*, willing us *to be merry in the Lord, ſinging together in Hymns and Pſalms*. ---- We are my Lord in a dark comfortleſs place, and therefore it behoveth us to be merry, leaſt as *Solomon* ſaith, *Sorrowfulneſs eat up our heart*; St. *Paul* ſaith, *If any man be of upright mind, let him ſing*; *and we therefore* *Pag.* 543.

to testifie we are of an upright mind to God (though we be in misery) *do sing.*

After this conference with *Bonner*, I was (saith Mr. *Philpot*) carried to my Lords Cole-house again, where I with my six Fellows do rowz together in the straw as cheerfully (we thank God) as others do in their Beds of Down.

When he was brought before *Bonner* (and the Bishop of *Bath*, &c.) a second time, before he answered any questions, he fell down upon his knees before them, and prayed thus; *Almighty God*, thou art the Giver of all wisdome and understanding, I beseech thee of thine infinite goodness and mercy in Jesus Christ to give me (most vile sinner in thy sight) the Spirit of wisdome to speak and answer in thy Cause, that it may be to the contentation of the Hearers, before whom I stand, and also to my better understanding, if I be deceived in any thing.

Bonner telling the Bishop of *Worcester*, that he did not well to exhort him to make any Prayer; for in this point (said he) they are much like to certain arrant Hereticks, of whom *Pliny* maketh mention, that did daily sing *Antelucanos Hymnos*, praise unto God before the dawning of the day: Mr. *Philpot* replied, My Lord, God make me and all you here present such Hereticks as those were that sang those Morning Hymns, for they were right Christians, with whom the Tyrants of the world were offended for their well doing.

Pag. 544. Afterwards he made this Protestation; I protest here before God, and his Eternal Son Jesus Christ my Saviour, and the Holy Ghost, and his Angels, and you here present, that be Judges of that I speak, that I do not stand in any Opinion of wilfulness, or singularity, but onely upon my conscience cer-

certainly informed by Gods Word, from the which I dare not go for fear of damnation.

The Biſhop of *Worceſter* telling him he was of ſuch arrogancy, ſingularity, and vain-glory, that he would not ſee what was clearly proved. Ha my Lords (ſaid Mr. *Philpot*) is it now time, think you, for me to follow ſingularity or vain-glory, ſince it is now upon danger of my life and death, not onely preſently, but alſo before God to come? I know if I die in the true Faith, I ſhall die everlaſtingly, or if I do not, as you would have me, you will kill me and many thouſands more; yet had I rather periſh at your hands, then to periſh eternally. And at this time I have loſt all my commodities of this world, and now lie in a Cole-houſe, where a man would not lay a Dog, with the which I am well contented. *Pag.* 545.

The Biſhop of *Gloceſter* asking him, What do you think your ſelf better learned then ſo many notable learned men as be here? Mr. *Philpot* anſwered, *Elias* alone had the Truth, when there were four hundred Prieſts againſt him. The Biſhop telling him *Elias* was deceived, for he thought there had been none good but himſelf, and there were ſeven thouſand beſides him. Mr. *Philpot* anſwered, Yea, but he was not deceived in Doctrine as the other four hundred were. *Pag.* 546.

He told the Biſhop of *London* at his third appearance before him, My Lord, in that you ſay you will ſit on me in judgement to morrow, I am glad thereof, I look for none other but death at your hands, and I am as ready to yield my life in Chriſts Cauſe, as you be to require it. *Pag.* 547.

Dr. *Story* telling him, What? you purpoſe to be a ſtinking *Martyr, and to ſit in judgement with Chriſt at the laſt Day, to judge the twelve Tribes of* Iſrael? *Pag.* 551.

Yea Sir (ſaid Mr. *Philpot*) I doubt not thereof, having the promiſe of Chriſt, *If I die for righteouſneſs ſake*, which you have begun to perſecute in me.

*Pag.*558. The *Chancellor* of *Lichfield* adviſing him not to caſt himſelf away wilfully; He anſwered, My conſcience beareth me record, that I ſeek to pleaſe God, and that the love and fear of God cauſeth me to do as I do; and I were of all other creatures moſt miſerable, if for mine own will onely I do loſe all the commodities I might have in this life, and afterward be caſt to damnation; but I am ſure it is not my will, whereon I ſtand, but Gods Will, which will not ſuffer me to be caſt away I am ſure.

*Pag.*560. Mr. *Philpot* being ſent for by *Bonner* that he might go with him to Maſs, the *Keepers* as they were going along asked him, Will you go to Maſs; Mr. *Philpot* anſwered, My ſtomack this morning is too raw to digeſt ſuch raw meats of fleſh, blood, and bone.

When he was put into the ſtocks, he ſaid, God be praiſed that he hath thought me worthy to ſuffer any thing for his Names ſake. Better it is to ſit in the ſtocks of this world, then to ſit in the ſtocks of a damable conſcience.

*Pag.*562. As he was conveyed out of the Cole-houſe into a cloſe Tower, joyning to *Paul*'s Church, through many ſtraits, There (ſaid he) I called to remembrance, *that ſtrait is the way to Heaven.*

*Pag.*565. *Harpsfield* accuſing him for being like himſelf in *Oxford*, when in Diſputation he would not give over; He ſaid, Mr. *Harpsfield*, you know in the Schools of *Oxford*, when we were young men, we did ſtrive much upon vain-glory and contention, more then for the Truth; and if I was then in the time

time of my ignorance earneſt in my *own cauſe*, I ought now to be earneſt in my Maſter *Chriſts Cauſe*, and *his Truth*.

I know now that nothing done upon vain-glory and ſingularity can pleaſe God, have it never ſo goodly a ſhew.

Morgan telling him he ſhould be burned for his Hereſie, and afterwards go to Hell fire; He ſaid, I tell thee thou Hypocrite, that I paſs not this for thy Fire and Fagots, neither do I (I thank God my Lord) ſtand in fear of the ſame: my faith in Chriſt ſhall overcome them; but the Hell fire which thou threatneſt me is thy portion, and is prepared for thee, unleſs thou ſpeedily repent, and for ſuch Hypocrites as thou art. *Pag.* 572.

When *Bonner* would not grant him candle light, he ſaid, Seeing I ſhall not have my requeſt, the Lord ſhall be my light, *Pag.* 573.

I would my Burning Day were to morrow, for this delay is every day to die, and yet not to be dead. Dr. *Chedſey* telling him, he was not like to die yet; He anſwered, I am the more ſorry thereof, but the Will of the Lord be done of me to his glory. *Amen.*

Bonner telling him, That he made other Priſoners rejoyce and ſing with him, he ſaid, Yea my Lord, we ſhall ſing, when you and ſuch as you are ſhall cry *Væ, væ, wo, wo, except you repent.*

The Biſhop of *Worceſter* bidding him to follow his Fathers before him, he ſaid, It is forbidden us of God by the Prophet *Ezekiel* to follow our Fathers, or to walk in their commandments. The Biſhop replying, It is written alſo in another Place, *Ask of your Fathers*: Mr. *Philpot* rejoyn'd, We ought indeed to ask our Fathers that have more experience and knowledge then we of Gods Will, *Pag.* 574.

but

but no more to allow them then we perceive they agree with the Scriptures. Pray for grace, ſaid the *Biſhop*. Prayer (ſaid *Philpot*) is the comfortableſt exerciſe I feel in my trouble, and my conſcience is quiet, and I have peace of mind, which cannot be the fruits of Hereſie.

*Pag.*578. My Lords (ſaid *Philpot* to the *Biſhops*) you muſt bear with me ſince I ſpeak in Chriſts Cauſe; and becauſe his glory is defaced, and his people cruelly and wrongfully ſlain by you, becauſe they will not conſent to the diſhonour of God; if I told you not your fault, it would be required at my hands at the Day of Judgement. Therefore know ye Hypocrites indeed, That it is the Spirit of God that telleth you your ſin, not I, I paſs not, I thank God, of all your cruelty, God forgive it you, and give you grace to repent.

When he was condemned for an Heretick, He ſaid, I thank God I am an Heretick out of your curſed Church, but I am no Heretick before God.

The Chief Keeper greeting him thus, Ah! haſt not thou done well to bring thy ſelf hither? he ſaid, Well, I muſt be content, for it is Gods appointment.

The Keeper promiſing him all favour, if he would recant; Nay (ſaid Mr. *Philpot*) I will never recant, whilſt I have my life, that which I have ſpoken; for it is moſt certain truth, and in witneſs hereof I will ſeal it with my blood.

A Meſſenger coming to him from the *Sheriffe*, bade him make ready, for the next day he ſhould
*Pag.*593. be burned at a Stake with fire. Mr. *Philpot* returned this Anſwer, I am ready, God grant me ſtrength and a joyfull Reſurrection. And ſo he went into his Chamber, and poured out his Spirit unto the Lord God, giving him moſt hearty thanks that he of his

his mercy had made him worthy to ſuffer for his Truth.

His Servant taking his leave of him ſaid, Ah Maſter farewell; Mr. *Bradford* ſaid unto him, Serve God and he will help thee.

Entring into *Smithfield*, the way was foul, and two Officers took him up to bear him to the Stake; whereupon he ſaid merrily, What? will ye make me a *Pope*? I am content to go to my journeys end on foot.

Coming into *Smithfield*, he kneeled down, ſaying, *I will pay my vows in thee O* Smithfield.

Kiſſing the Stake, he ſaid, Shall I diſdain to ſuffer at this Stake, ſeeing my Redeemer did not refuſe to ſuffer a moſt vile death upon the Croſs for me?

In his Letter to the Chriſtian Congregation. *Pag.* 594. ---- It is a lamentable thing to behold at this preſent in *England* the faithleſs departing both of men and women from the true knowledge and uſe of Chriſts ſincere Religion, which ſo plentifully they have been taught and do know, their own conſcience bearing witneſs to the verity thereof. If that earth be curſed of God, which eftſoons receiving moiſture and pleaſant dews from Heaven, doth not bring forth fruit accordingly; how much more grievous judgement ſhall ſuch perſons receive which prove Apoſtates? ---- *It is not onely given us to believe, but alſo to confeſs and declare what we believe in our outward Converſation. The belief of the heart juſtifieth, and to acknowledge with the mouth makes a man ſafe,* Rom. 10, *It is all one before God, not to believe at all, and not to ſhew forth the lively works of our belief.* ---- *Whoſoever in time of tryal is aſhamed of me* (ſaith Chriſt) *and of my words, of him the Son of man will be aſhamed before his Father.* ----

The

Pag. 595. The Prophet *Aggeus* 2. telleth us, The Lord shaketh the earth, that those might abide for ever which be not overcome. ---- Let no man deceive you with vain words, saying, That you may keep your faith to your selves, and dissemble with *Antichrist*, &c. This is the wisdome of the flesh, *but the wisdome of the flesh is death and enmity to God*, as our *Saviour* for example aptly did declare in *Peter*, who exhorteth Christ *not to go to Jerusalem*, but counselled him to look better to himself. ---- *We cannot serve two Masters*, we may not halt on both sides, and think to please God. ---- *Our bodies are the temple of the Holy Ghost, and whosoever doth profane the temple of God, him will God destroy.* 2 Cor. 3. ---- God judgeth all strange religion, which is not according to his Institution, for whoredome and adultery. ---- We must glorifie God as well in body as in soul: moreorer, we can do no greater injury to the true Church of Christ, then to seem to have forsaken her by cleaving to her Adversaries. *Wo be to him by whom any such offence cometh, it were better for him to have a milstone tied about his neck*, &c. *Such be*

Pag. 596. Judasses, *Traitors to the Truth*, &c. ---- *St.* John *in the* Apocalyps telleth us plainly, *That none of those who are written in the Book of Life do receive the mark of the beast*, i. e, *papistical Synagogue*, either in their foreheads or hands, *i. e.* apparently or obediently. See the commands for separation, *Phil.* 2. 2 *Cor.* 6. *Rev.* 18. 2 *Thes.* 3. ---- Many will say for their vain excuse, God is mercifull, *&c.* Truth it is, *The mercy of God is above all his works*, but cursed is he that sinneth upon hope of forgiveness. ---- Others say, *But we ought to obey the Magistrates, although they be wicked*; true, *but God must have his due, as well as* Cæsar *his.* ---- *If they command any thing contrary to Gods Word, we ought not to obey their commandments,*

al-

although we should suffer death therefore, Acts 4. Dan. 6. ----

Some run to this, If I be elected to Salvation, I shall be saved, whatsoever I do: such verily may reckon themselves to be none of Gods elect Children, *that will do evil that good may ensue*, Rom. 3. *God having chosen us that we should be holy*, &c. *Eph.* 1. ---- The Lord open our eyes that we may see how dangerous it is to decline from the knowledge of Truth contrary to their conscience. ----

In his Letter to *John Carles*.--- I am in this world in Hell, but shall be shortly lifted up to Heaven, where I shall look continually for your coming; and though I tell you that I am in Hell in the judgement of the world, yet assuredly I feel in the same the consolation of Heaven, I praise God, and this loathsome and horrible Prison is as pleasant to me, as the walk in the Garden of the Kings Bench. --- If God doth mitigate the uglinesse of mine imprisonment, what will he do in the rage of the fire, whereunto I am appointed? And this hath hapned unto me, that I might be hereafter an ensample of comfort, if the like happen unto you, or any other of my dear Brethren with you, *&c.* --- Be joyfull under the Crosse, and praise the Lord continually; for *this is the whole burnt-sacrifice* which the Lord delighteth in. *Pag.* 597.

In another Letter to *Careles*. ---- Behold the goodnesse of God towards me, I am careless, being fast closed in a pair of Stocks, which pinch me for very straitnesse, and will you be carefull? Be as your name pretendeth, *Cast all your care on God, set the Lord before your eyes alwayes, for he is on your right side, that you should not be moved.* --- Praise God and be joyfull, that it hath pleased him *to make us worthy* *Pag.* 598.

to

to suffer somewhat for his Names sake. The Devil *may rage for ten dayes.* ---

Written in a Cole-house of darkness, out of a pair of painfull Stocks, by thine own in Christ,

John Philpot.

In his Letter to certain godly women, forsaking their own Countrey for the Gospel. --- I read in the *Evangelists* of certain godly women *that ministred unto Christ*, following him in the dayes of his Passion, and never forsook him, but brought oyl to anoint him being dead, until he had shewed himself unto them after his Resurrection, and bid them tell his dispersed *Disciples, that he was risen, and they should see him in Galile*: To whom I may justly compare you (my loving Sisters in Christ) who of late have seen him suffer in his members, and have ministred to their necessity, anointing them with the
Pag.599. comfortable oyl of your assistance, even unto death, and now seeing ye have seen Christ live in the ashes of them, he willed you to go away, and to declare to our dispersed Brethren and Sisters that he is risen, and liveth in his elect Members in *England*, and by death doth overcome infidelity, and that they shall see him in *Galile*, which is by forsaking this world, *&c.* --- Let your faith shine in a strange Countrey, as it hath done in your own, that your Father which is in Heaven may be glorified by you to the end. --- Commend me to the whole Congregation of Christ, willing them not to leave their Countrey without witness of the Gospel, after that we all be slain, which already be stalled up and appointed to the slaughter; and in the mean season to pray earnestly for our constancy, that Christ may

may be glorified in us and in them both by life and death. ----

In his Letter to his Sister. --- Fear not whatsoever is threatned of the wicked world, prepare your back, and see it be ready to carry Christs Cross; and if you see any untowardness in you (as the flesh is continually repugnant to the Will of God) ask with faithfull Prayer, that the good Spirit of God may lead your sinfull flesh whither it would not. --- My dissolution I look for daily, but the Lord knoweth how unworthy I am of so high an honour, as to die for the Testimony of his Truth: Pray that God would vouchsafe to make me worthy, as he hath for long imprisonment, for the which his Name be praised for ever. --- *Pag.600.*

In his Letter to certain godly Brethren. --- It is an easie thing to begin to do well, but to continue out in well doing is the onely property of the Children of God, and such as assuredly shall be saved; *Blessed are they that persevere to the end.* --- God in *Rev.* 3. doth signifie to the Church, *That there shall come a time of temptation upon the whole world, to try the dwellers on earth*, from the danger of which temptation all such shall be delivered as observe his Word, which Word there is called *the Word of patience*, to give us to understand, that we must be ready to suffer all kind of injuries and slanders for the profession thereof. ---- *Oh how glorious be the Crosses of Christ, which bring the Bearers of them unto so blessed an end?* Shall we not be glad to be partakers of such shame as may bring us to so high a dignity? --- It is commanded us by the Gospel, *not to fear them that can kill the body, but to fear God who can cast both soul and body into Hell fire*: so much are we bound to observe this Commandment, as any other which God hath given us. ---- Now it will appear what we *Pag.601.*

love

love best, for to that we love we will stick. --- *What loseth he, which in this life receiveth an hundred for one, with assurance of eternal life?* O happy exchange! *Even now he is of the City and Houshold of the Saints with God, he possesseth the peace of God, which passeth understanding, and is made a fellow of the innumerable company of Heaven*, and a perpetual friend of all those that have died in the Lord, from the beginning of the world. Is not this more then an hundred fold? ---- Stand and be no cowards in the Cause of your Salvation; *for his Spirit that is in us, is stronger then he, which in the world doth now rage against us.* ---- I beseech you with St. *Paul* to give your bodies pure and holy sacrifices unto God. ---- God tempteth us now as he did our Father *Abraham*, commanding him to sacrifice his *Isaac*, which signifieth mirth, joy, *&c.* He by obedience preserved his *Isaac* alive. God commands us to sacrifice our *Isaac*, our joy, which if we be ready to do as *Abraham* was, our joy shall not perish, but live and be increased, the Ram shall be sacrificed in the stead thereof, onely the concupiscence of the flesh intangled with the cares of this stinging
Pag.602. world shall be mortified. ---- To withstand the present temptations set before your eyes, how our Saviour Christ overcame them in the desert, and follow his example, if the Devil tempt you, to take a worldly wise way, that you may have your fair Houses, Lands, and Goods to live on still; say, *Man liveth not onely by bread*, &c. If the Devil tempt you to forsake the Faith, & to be conformable to the learned men of the world, say, *It is written a man shall not tempt his Lord God.* If the Devil offer you large promises of honour, dignity, *&c.* so that ye will worship *Idols*; say, *Go behind me Satan, it is written, a man must worship his Lord God, and serve him onely.*

onely. If your Mother, Brother, Sister, Wife, Child, Kinsman or Friend do seek of you to do otherwise then the Word of God hath taught you, say with Christ, That *they are your Mothers, Brothers, Sisters, Wives, Children and Kinsmen which do the will of God the Father.* ----

In his Letter to Mr. *Harrington.* ---- Glorious is the course of the *Martyrs* of Christ at this day; never had the Elect of God a better time for their glory then this is. ----

---- A man that is bid to a glorious Feast, wisheth his Friend to go with him, and to be partaker thereof. God doth call me, most unworthy, among others, to drink of the *Bride-Cup* of his Son, *&c.* ---- I wish you be as I am, except these horrible bands, but yet most comfortable to the Spirit. Praised be the Lord for the affliction which we suffer, and he gives us strength to continue to the end. ---- Though my Lords *Cole-house* be but very black, yet it is more to be desired of the *Faithfull*, then the *Queens Palace.* ----

In his Letter to the Lady *Vane.* ---- The Spirit confirm, strengthen, and stablish you in the true Knowledge of the Gospel, that your faithfull heart may attain and tast with all the *Saints*, *what is the heighth, the depth, the length, and the breadth of the sweet Cross of Christ. Amen.* ---- Ah! great be the plagues that hang over *England*, yea, though the Gospel should be restored again. Happy shall that person be whom the Lord shall take out of this world not to see them. Ah the great perjury which men have run into so wilfully by receiving *Antichrist* again and his wicked Laws! Oh that the Lord would turn his just judgements upon the Authors of the truce-breaking between God and us, *&c.* ---- The world wondreth how we can be mer- *Pag.* 603.

ry in ſuch extream miſery; but our God is omnipotent, which turneth miſery into felicity: Believe me (*Dear Siſter*) there is no ſuch joy in the world, as the people of Chriſt have under the Croſs, I ſpeak by experience; therefore believe me, and fear nothing that the world can do unto you; for when they impriſon our bodies, they ſet our ſouls at liberty with God; when they caſt us down, they lift us up; yea, when they kill us, then do they bring us to everlaſting life. What greater glory can there be, then to be at conformity with Chriſt, which afflictions do work in us! God open our eyes to ſee more and more the glory of God in the Croſs of Jeſus Chriſt, and make us worthy partakers of the ſame. Let us rejoyce in nothing with St. *Paul*, *But in the Croſs of Jeſus Chriſt, by whom the world is crucified unto us, and we unto the world.*---- *Death why ſhould I fear thee? ſince thou canſt not hurt me, but rid me from miſery to eternal glory.* J. P. *Dead to the world, and living to Chriſt.* ----

*Pag.*604. In another Letter to the ſame Lady. I have felt under the Croſs (thanks be given to God therefore) more true joy and conſolation then ever I did by any benefit that God hath given me in my life before. For the more the world doth hate us, the nigher God is unto us, and there is no perfect joy but in God.

*Pag.*605. In a fourth Letter to the ſame Lady. ---- Satan hath brought me out of the Kings Bench into the *Biſhop* of *London*'s *Cole-houſe*, a dark and an ugly Priſon as any is about *London* (but my dark body of ſin hath well deſerved the ſame, and the Lord hath now brought me into outward darkneſs, that I might the more be enlightned by him, who is moſt preſent with his Children in the midſt of darkneſs) where I cannot be ſuffered to have any candle-

light,

ſight, neither ink nor Paper, but by ſtealth. ---- Pray (*Dear Lady*) that my Faith faint not, which at preſent (I thank God) is more lively with me, then it hath been in times paſt. I taſt and feel the faithfulneſs of God in his promiſe, who hath promiſed to be with his in their trouble, and to deliver them. I thank the Lord I am not alone, but have ſix other faithfull Companions, who in our darkneſs do cheerfully ſing *Hymns* and Praiſes unto God for his great goodneſs. We are ſo joyfull, that I wiſh you part of my joy.

Let not my ſtrait impriſonment any thing moleſt you; for it hath added and daily doth unto my joy, but rather be glad and thankfull unto God with me.---- Cheerfull and holy Spirits under the Croſs be acceptable Sacrifices in the ſight of God. ----

In another Letter to the ſame *Lady*. ---- *This is the day that the Lord hath made, let us be glad and rejoyce in the ſame*; this is the way though it be narrow, which is full of the peace of God, and leadeth to eternal bliſs. O how my heart leapeth for joy, that I am ſo near the apprehenſion thereof! God forgive me mine unthankfulneſs and unworthineſs of ſo great glory. ---- I have ſo much joy of the reward that is prepared for me moſt wretched ſinner, that though I be in place of darkneſs and mourning, yet I cannot lament, but both night and day am ſo joyfull, as though I were under no croſs at all, yea in all the dayes of my life I was never ſo merry, the Name of the Lord be praiſed therefore for ever and ever, and he pardon mine unthankfulneſs. ---- Pray inſtantly that this joy be never taken from us, for it paſſeth all the delights of this world, it ſurmounteth all underſtanding. ---- I truſt my Marriage-garment is ready. ----

Pag.606.

In his Letter to a Friend in Priſon that writ to

him concerning Infant-baptiſme. ---- The ſame night I received your Letter, as I was muſing on it I fell aſleep, and in the midſt of my ſweet reſt I ſaw a great beautifull City all of the colour of Azure, and White, and four-ſquare, in a marvellous beautifull compoſition in the midſt of the Sky. The ſight hereof ſo inwardly comforted me, that I am not able to expreſs the conſolation I had; yea, the remembrance thereof cauſeth as yet my heart to leap for joy; and as *Charity* is no *Churl*, but would others to be partakers of his delight, ſo methought I called to others, and when we together had beheld the ſame, by and by to my great grief it vaniſhed.

*Pag.*607. This Dream I take to be of the working of Gods Spirit. I interpret the City the Church, and the appearance of it in the Sky, the heavenly ſtate thereof, and that according to the Primitive Church, which is now in Heaven, men ought to meaſure and judge of the Church of Chriſt, and on earth the marvellous Quadrature of the ſame, the univerſal agreement in the ſame, that all here in the Church Militant ought to conſent to the Primitive Church throughout the four parts of the world, the wonderfull joy I conceived, the unſpeakable joy which they have that be at Unity with Chriſts Primitive Church, and my calling others to the fruition of this Viſion, my moving you and others to behold the Primitive Church in all your Opinions concerning Faith, and to conform your ſelf in all points to the ſame, which is the Pillar of

*Pag.*610. Truth. ---- Let the bitter Paſſion of Chriſt, which he ſuffered for your ſake; and the horrible torments which the godly Martyrs of Chriſt have endured before us, and alſo the ineſtimable reward of your life to come, which is hidden yet a little while from you with Chriſt, ſtrengthen, comfort, and encou-

courage you to the end of that glorious race which you are in. *Amen.*

Pikes.

William Pikes ſome while before he was laſt taken, he was in his Garden reading the Bible; and about twelve a clock of the day, his face being towards the South, there fell down four drops of freſh blood upon his Book, he not knowing from whence it came. Calling his Wife to him, he ſaid, What meaneth this? will the Lord have four Sacrifices? I ſee well enough the Lord will have blood. His will be done and give me grace to abide the triall. Wife, let us pray, the day draweth nigh. Afterward he daily looked to be apprehended, till the time came indeed. Fox, *Vol.*3. *Pag.*879.

Being at the point of death in *Newgate*, ſo that no man looked he ſhould live ſix hours, he declared to them that ſtood by, that he had been twice in perſecution before, and that now he deſired the Lord, if it were his will, that he might glorifie his Name at the Stake.

Place.

Monſieur Pierre de la, Place Preſident of the *Court of Requeſts* in *France*, when out of that entire love which his Wife bore him, fell down at the feet of one of thoſe bloody Inſtruments of that barbarous *Maſſacre*, 1572. to intreat ſome favour for her Husband. He rebuked her, and told her, That it is not the arm of fleſh we muſt ſtoop unto, but unto God onely. Fox, *Vol.*3. *cont. pag.*62.

Perceiving in his Sons Hat a White Croſs, which through infirmity he had placed there, thinking thereby to ſave himſelf, he ſharply chid him, and commanded him to pluck that mark of ſedition thence, telling him, We muſt now ſubmit to bear the true Croſs of Chriſt.

Pothinus.

Ward, *pag.* 139. *Pothinus*, Biſhop of *Lions*, to the Preſident asking him in the midſt of his torments, What that Chriſt was, anſwered, If thou wert worthy, thou ſhouldſt know.

Polycarp.

Fox, *Vol.* 1. *pag.* 55. This famous *Biſhop* of *Smyrna*, St. *John*'s *Diſciple*, having been in Prayer three dayes before his apprehenſion, in a Viſion by night he ſaw the Bed ſet on fire under his head, and ſuddenly to be conſumed. When he awoke he gave this expoſition of the Viſion to them that were preſent, That in the fire he ſhould loſe his life for Chriſts Cauſe.

When the Purſuers were brought to the Inne where he was, he might have eſcaped, but would not, ſaying, *The will of God be done.*

As he was going to the place of Judgement, there came a voice from Heaven (heard by ſeveral of his Church) ſaying, *Be of good cheer* Polycarpus, *and play the man.*

When the *Proconſul* bid him ſay, Deſtroy theſe naughty men, he looked up to Heaven, ſaying, Thou, thou it is, that wilt deſtroy theſe wicked naughty men.

The *Proconſul* bidding him defie Chriſt and he ſhould be diſcharged, he anſwered, Fourſcore and ſix years have I been his Servant, yet in all his time hath he not ſo much as once hurt me; How then may I ſpeak evil of my King and *Sovereign Lord*, which hath thus preſerved me?

The *Proconſul* ſtill urging him to ſwear by *Cæſar*'s proſperity, he replied, If thou requireſt this, pretending that thou knoweſt not what I am, Know *Pag.* 56. then that I am a *Chriſtian*; and if thou deſire to know the Doctrine of Chriſtianity, appoint a day, and thou ſhalt hear. ---- I have thought it my duty

thus

thus to ſay unto you, forſomuch as we are commanded to give unto the *Governours and Powers ordained of God, the hounour meet and due to them, and not hurtfull unto us.* ----

The *Proconſul* telling him he had wild Beaſts to whom he would throw him, unleſs he took a better way: *Polycarp* ſaid, Let them come, we have determined with our ſelves, that we will not by repentance turn us from the better way to the worſe, but convenient it is, that a man turn from things that be evil unto that which is good and juſt.

I will tame thee with fire (replied the *Proconſul*) if thou ſet not by the wild Beaſts, nor yet repent. Then ſaid *Polycarp*, you threaten me with fire, which ſhall burn for the ſpace of an hour, and ſhall be within a little while after put out and extinguiſhed; but thou knoweſt not the fire of the judgement to come, and of everlaſting puniſhment which is reſerved for the wicked and ungodly. But why make you all theſe delayes? Give me what death ſoever you liſt.

When they would have tyed him to the Stake with iron hoops, he ſaid, Let me alone as I am; *For he that hath given me ſtrength to come to the fire, ſhall alſo give power that without this proviſion I ſhall abide, and not ſtir in the midſt of the fire.*

When his hands were bound behind him, he prayed thus, O Father of thy welbeloved and bleſſed *Son Jeſus Chriſt*, by whom we have attained the knowledge of thee, the God of *Angels* and Powers, and *of every creature*, and *of all juſt men*, which live before thee. I give thee thanks that thou haſt vouchſafed to grant me this day that I may have my part among the Number of the *Martyrs*, to drink of the Cup of Chriſt, unto the reſurrection of eternal Life both of body and ſoul, through the

operation of thy holy Spirit, among whom I ſhall this day be received into thy ſight for an acceptable ſacrifice; and as thou haſt prepared and revealed the ſame before this time, ſo thou haſt accompliſhed the ſame, O thou moſt true God, which canſt not lye. Wherefore for all theſe things I praiſe thee, I bleſs thee, I glorifie thee by our everlaſting *Biſhop Jeſus Chriſt*, to whom be glory evermore. *Amen.*

As ſoon as the fire was kindled, ſome of his Church then preſent ſaw this marvellour thing; The fire being like unto a Vault or Roof of an Houſe, and after the manner of a *Shipmans Sail* filled with wind, compaſſed about the Martyr, as with a certain Wall, and he in the middle of the ſame, not as Fleſh that burned, but as Gold and Silver when it is tried in the fire: They ſmelt alſo a ſavour ſo ſweet, as if *Myrrhe*, or ſome other precious Balm had given a ſcent.

When they ſaw that his body could not be conſumed by fire, one thruſt him through with a Sword; which being done, ſo great a quantity of blood ran out of his body, that the fire was quenched therewith.

See *Mr.* Clarks *firſt Volume of Lives, p.* 5. *&c.*

Polycarp going with St. *John* to a *Bath* at *Epheſus*, and eſpying *Cerinthus* the Heretick in it, ſaid, *Fugiamus ocius, &c.* Let us depart ſpeedily, for fear leaſt the Bath wherein the Lords adverſary is do fall upon us.

He ſo deteſted *Hereticks*, then when *Marcion* (of his former acquaintance) met him at *Rome*, and wondring that he took no notice of him, ſaid unto him, Doſt thou not know me *Polycarp*? Yea (ſaid he) I know thee well, Thou art the eldeſt Son to the Devil.

His manner was to ſtop his ears, if at any time he

he heard the wicked ſpeeches of *Heretieks*, and to ſhun thoſe very places, where ſuch ſpeeches had been uttered.

He ſuffered Martyrdome in the ſeventh year of *Verus*, *Anno Chriſti* 170. and of his age 86.

Prætorius.

Arias Prætorius the day before his death, dream'd he ſaw a Coffin carried, and asking whoſe it was, he heard this anſwer, That Chriſt was to be laid in his Sepulcher, and that he ſhould ſpeedily follow him. When he awaked, he concluded his own death was not far off. Melchior. Adam. in vita ejus, pag. 466.

Whereupon he cried out, He that followeth Chriſt, walks well, not in darkneſs.

Jeſus, be thou merciful to me a miſerable ſinner, and draw me after thy ſelf.

Preſt.

Preſt's Wife being asked by the *Biſhop* of *Exeter*, Whether ſhe had not an Husband? She anſwered, That ſhe had an Husband and Children, and had them not: So long as ſhe was at liberty, ſhe refuſed neither Husband nor Children; but now ſtanding here as I do (ſaid ſhe) in the Cauſe of Chriſt and his Truth, where I muſt forſake Chriſt or my Husband, I am contented to ſtick onely to Chriſt my heavenly Spouſe, and renounce the other. Here ſhe making mention of the words of Chriſt, *He that leaveth not Father or Mother, Siſter or Brother, or Husband*, &c. Fox, *Vol.* 3. pag. 889.

The *Biſhop* told her, That Chriſt ſpake that of the holy Martyrs, which died becauſe they would not ſacrifice to the falſe gods: ſo (ſaid ſhe) I will rather die then I will do any worſhip to that *foul Idol*, which with your *Maſs* you make a god.

The *Biſhop* telling her, That if ſhe had been an honeſt woman, ſhe would not have left her Husband

and

and Children, and run about the Countrey like a Fugitive: She told him, Sir, I laboured for my living, and as my Maſter Chriſt counſelleth me, *When I was perſecuted in one City, I fled into another.* When I would have my Husband and Children to leave *Idolatry*, and to worſhip God in Heaven, he with his Children rebuked me, and troubled me. I fled not for whoredome nor for theft, but becauſe I would not be partaker with him and his of that foul *Idol* the Maſs.

*Pag.*890. During a Moneths liberty which was granted her by the *Biſhop*, ſhe went into the *Cathedral* at *Exeter*, and ſeeing a *Dutchman* making new Noſes to certain fine Images which were disfigured in King *Edwards* time; What a mad man art thou (ſaid ſhe) to make them new Noſes, which within a few dayes ſhall all loſe their heads? The *Dutchman* accuſed her, and laid it hard to her charge; and ſhe ſaid unto him, Thou art accurſed, and ſo are thy Images. He called her Whore. Nay (ſaid ſhe) thy Images are Whores, and thou art a Whore-hunter; for doth not God ſay, *You go a whoring after ſtrange gods, figures of your own making.*

*Pag.*891. When judgement was given againſt her, ſhe lifted up her voice, and ſaid, I thank thee, my Lord, my God, this day have I found that I long ſought.

This favour they pretended after her Judgement, That her life ſhould be ſpared, if ſhe would recant: Nay that will I not (ſaid ſhe) God forbid, that I ſhould loſe the life eternal for this carnal and ſhort life. I will never turn from my heavenly Husband to my earthly Husband; from the fellowſhip of *Angels* to mortal Children: and if my Huſband and Children be faithfull, then am I theirs. *God is my Father, God is my Mother, God is my Siſter, my Brother, my Kinſman, God is my friend moſt faithfull.*

After

After her Condemnation ſhe refuſed to receive any money from well affected people, ſaying, I am going to a City, where money beareth no maſtery. Whilſt I am here, God hath promiſed to feed me.

When ſhe was brought to the Stake, without the walls of *Exeter*, in a place called *So then hay*, in the moneth of *November* 1558. the Prieſts again aſſaulted her; but ſhe prayed them to have no more talk with her, and cried ſtill, God be mercifull to me a ſinner, God be mercifull to me a ſinner.

This *Agnes Prieſt*, or *Preſt*, was the ſole *Devonſhire* Martyr (ſaith Dr. *Fuller*) under the reign of Queen *Mary*: Wherefore as thoſe Parents, which have but one Child, may afford it the better attendance, as more at leiſure: So ſeeing by Gods goodneſs we have but this ſingle Native of this Countrey, yea of this Dioceſs, we will enlarge, *&c.* (1) Her Chriſtian Name, which Mr. *Fox* could not learn, we have recovered from another excellent Author, Mr. *Vowell* in *Hollingſhead*, *pag.* 1309. (2) I am informed by the Inhabitants thereabout, that ſhe lived at *Northcot* in the Pariſh of *Boynton*, in the County of *Cornwall*, *&c.* (3) She was a ſimple woman to behold, thick, but liltle and ſhort in ſtature, about Four and fifty years of age. (4) She was endited on *Munday* the fourth week in *Lent*, *An. Phil. & Mar.* 2. and 3. before *W. Stanford*, *Juſtice of the Aſſize*: So that we may obſerve more legal formality was uſed about the condemnation of this poor woman, then any *Martyr* of far greater degree. (5) Her own Husband and Children were her greateſt Perſecutors, from whom ſhe fled; becauſe they would force her to be preſent at *Maſs*. (6) She was condemned by Biſhop *Troublefield* Biſhop of *Exeter*, &c. yea ſhe was the onely perſon in whoſe perſecution Biſhop *Troublefield* did appear; and

The Hiſtory of the Worthies of England, p.249,250.

and it is justly conceived, that *Blackstone* his *Chancellour* was more active then the *Bishop* in procuring her death.

Potten.

Fox, *Vol.*3. *pag.* 678. *Agnes Potten* of *Ipswich*, in a night a little before her death, being asleep in her bed, saw a bright burning fire, right up as a Pole, and on the side thereof she thought there stood a number of Queen *Mary*'s Friends looking on, then (being asleep) she seemed to muse with her self, whether her fire should burn so bright or no. And indeed her suffering was not far unlike her dream.

At the Stake she and *Joan Trunchfield*, who suffered with her, required the people to credit, and to lay hold on the Word of God, and not upon mans devices and inventions; and to despise the *Ordinances and Institutions of the Romish Antichrist*, with all his superstitious and rotten Religion.

Pusices.

Ward, *pag.* 142. Shut thine eyes but a while (said *Pusices* to an old man trembling at Martyrdome) and thou shalt see Gods Light.

R.

Rabeck.

Fox. *Vol.*3. *rom. pag.*5. *John Rabeck*, a *French* Martyr, being urged to pronounce *Jesu Maria*, conjoyned in one Prayer, boldly answered, *That if his Tongue should but offer to utter those words at their bidding, he himself would bite it asunder with his Teeth.*

Ramus.

Vide vitam ejus a *Theophilo Bracco* descriptam in *P.R.* Comment. de Relig. Christ.

'The great crime that the *Sorbonists* objected 'against *Peter Ramus*, and for which he suffered 'much, was, That by opposing *Aristotle* he enervated Divinity. Whence we may see what a Divini- 'ty they were for, who made *Aristotle* the great

'Ma-

'Master thereof, who laughs at the Creation of 'the World, Divine Providence, and the Immor-'tality of the Soul: and slighting Life eternal, 'placed the happiness of man in this mortal Life 'onely, and left nothing for man after death, then 'to have it said, He was happy: in a word, who 'defined humane felicity from mans ability, and 'not from divine grace.

In his adverse condition he would comfort himself with the following Verses:

1. *Committe vitam, rem, decus,*
Dei unius arbitrio,
Animi tibi ex sententia
Confecta reddet omnia.
Illustris auroræ ut jubar,
Tua faciet ut sit æquitas,
Ut luce virtus sit tua
Meridiana clarior.

In English thus;

Commit to God, life, wealth, and name,
And what thou wilt shalt have the same.
Thy righteousness shall shine more clear,
Then the light of the morning Star.

2. ---- *Deus dabit his quoque finem.*
Durate, ut vosmet rebus servate secundis.

---- *These shall not want an end.*
Bear up, and wait till God doth better send.

'That which he first disliked in Popery, was their 'execrable idolatry in corrupting the second Com-'mandment, and the Sacrament of the Lords 'Supper.

When

When in the *Possiac* Synod he heard the Cardinal of *Lorain* acknowledge, That the first of the fifteen Centuries since Christ was a truly golden Age, but the rest were so much the worse, by how much they farther departed from the first, *Peter Ramus* concluded, *That the Age of Christ and his Apostles was to be restored, and chosen.*

When the Civil Wars brake forth in *France* for Religion, he went into *Germany*, and at *Heidelberg*, having made to *Tremellius* and the Church a Confession of his Faith, he received the Sacrament of the Lords Supper in that Church.

'After his conversion he daily did read the Old 'and New Testament, and out of each Chapter 'collected an Index, containing Rules and Exam-'ples relating to both the parts of Christian Do-'ctrine, *viz.* Faith, and the Actions of Faith, and 'so made his Commentaries; and certainly he had 'made much greater progress in Divinity, had he 'not been so soon (not much above two years) af-'ter his conversion taken away by a violent death.

When in that horrid Massacre at *Paris*, begun *Aug.* 24. 1572. he was mortally wounded, *Aug.* 26. in the seven and fiftiethyear of his age, he was heard to commend his soul to God in these words: *O Jehovah, against thee onely have I sinned, and done evil before thee. Thy judgements are truth and righteousness. Have mercy upon, and pardon my Murtherers; for they know not what they do.*

Read.

Some of the Articles that were exhibited against *Adam Read*, and other *Scotch* Confessors, were these following: (1) 'That Images are not to be 'had in the Kirk, nor to be worshipped. (4) That 'it is not lawfull to fight for the Faith, nor to de-'fend the Faith by the Sword, if we be not driven

- *See the Ecclesiastical History of Scotland, pag. 2.*

to

'to it by neceſſity, which is above all Law. (12) That 'the Pope is not the Succeſſor of *Peter*, but where 'he ſaid, Go behind me Satan. (17) That the 'Pope exalts himſelf againſt God, and above God. '(19) That the bleſſings of the Biſhops (of dumb 'Dogs they ſhould have been ſtiled) are of no va-'lue. (20) That the excommunication of the Kirk *Pag.* 3. 'is not to be feared, if there be no true cauſe for 'it. (29) That we are no more bound to pray in 'the Kirk, then in other places. (32) That the 'Pope is the head of the Kirk of Antichriſt. '(34) That they which are called Princes and 'Prelates in the Church, are Thieves and Rob-'bers. By theſe Articles exhibited in the year 1494 '(which God of his merfull providence cauſed the 'enemies of his Truth to keep in their Regiſters) 'may appear how God retained ſome ſpark of light 'in *Scotland* in the time of greateſt darkneſs.

When Arch-Biſhop *Blacater* asked *Adam Read*, Whether he believed that God was in Heaven, he anſwered, *Not as I do the Sacraments ſeven.* Whereupon *Blacater* inſultingly ſaid unto the King, Sir, Lo, he denies that God is in Heaven: Whereat the King wondring, ſaid, *Adam Read* what ſay you? He anſwered, *May it pleaſe your Majeſty to hear the end between the Churle and me:* and therewith turned to the Biſhop, and ſaid, *I neither think nor be-* *Pag.* 4. *lieve, as thou thinkeſt, that God is in Heaven, though I am moſt aſſured, that he is not onely in Heaven, but alſo in the Earth; but thou and thy Faction declare by your works, that either you think there is no God at all, or elſe that he is ſo ſet up in Heaven, that he regards not what is done on Earth; for if thou firmly believedſt that God were in Heaven, thou ſhouldſt not make thy ſelf Check-mate to the King, and altogether forget that charge that Jeſus Chriſt the Son of God gave to his Apoſtles,*

ſtles, to preach the Goſpel, and not to play the proud Prelates, as all the rabble of you do this day. And now Sir (ſaid he to the King) *judge you whether the Biſhop or I believe beſt, that God is in Heaven.*

Then the King ſaid to him, *Adam Read*, Wilt thou burn thy Bill? He anſwered, *Sir, the Biſhop and you will.*

Ridley.

Fox, *Vol.* 2. *pag.* 788. Dr. *Nicholas Ridley*, then Biſhop of *London*, went about *Septemb.* 8. 1552. to ſee the Lady *Mary*, and offered to preach before her: but ſhe told him, The door of the Pariſh Church adjoyning ſhall be open to you, if you come, and you may preach if you liſt; but neither I, nor any of mine ſhall hear you. *Madam* (ſaid he) *I truſt you will not refuſe Gods Word.* I cannot tell (ſaid ſhe) what you call Gods Word, that is not Gods Word now, that was Gods Word in my Fathers daves. *Gods Word* (ſaid he) *is all one in all times, but hath been better underſtood, and practiſed in ſome Ages, then in other.* ----

After this Conference, Sir *Thomas Wharton*, one of the Lady *Mary*'s Officers, brought the Biſhop to the place where they dined: but the Biſhop after he had drunk, pauſing a little while, and looking very ſadly, brake out into theſe words, *Surely I have done amiſs. Why ſo*, ſaid the Knight? *For I have drank* (ſaid he) *in that place, where Gods Word offered, hath been refuſed: whereas if I had remembred my duty, I ought to have departed immediately, and to have ſhaken off the duſt of my feet for a teſtimony againſt this Houſe.*

'Theſe words were ſpoken by the Biſhop with 'ſuch vehemency, that ſome of the Hearers after-'wards confeſſed, That their hair ſtood upright up-'on their heads. This done the Biſhop departed.

In

In the time of Queen *Jane*, in his Sermon at *Paul's* Croſs, he propheſied at it were, 'That if 'ever the Lady *Mary* were Queen, ſhe would 'bring in Foreign Power to reign over them, be-'ſides the ſubverting the Chriſtian Religion then 'eſtabliſhed. Fox, *Vol.* 3 *pag.* 16

Shortly after this Sermon Queen *Mary* was proclaimed, and Dr. *Ridley* ſpeedily repaired to *Fremingham* in *Suffolk*, to Queen *Mary*, but had but cold welcome there: he was ſpoiled of his Dignity, and ſent back upon a lame halting Horſe to the *Tower*.

In the *Tower* he was ſometimes invited to the Lieutenants Table, where he had conference with Secretary *Brown*, &c. *Pag.* 42.

In that Conference. ---- *It is not in Scripture* (ſaid Dr. *Ridley*) *as in the witneſs of men, where a number is credited more then one. A multitude of affirmations in Scripture, and one affirmation is all one as to the truth of the matter. That which any one of the Evangeliſts ſpoke, inſpired by the Holy Ghoſt, is as true as that which is ſpoken by them all. What* John *ſaith of Chriſt, I am the door of the Sheep, is as true as what* Matthew, Mark, Luke, *&c. ſay, This is my body; but the Scripture words are onely true in the ſence in which they were ſpoken.* ---- *As for Unity, I embrace it, ſo it be with Verity, and joyned to our Head Chriſt.* ---- *For Antiquity, I am perſwaded that to be true which* Ireneus *ſaith, That which is firſt, is true. Our Religion was firſt truly taught by Chriſt himſelf and his Apoſtles*, &c. ---- *You know I were a very fool, if I would in this matter diſſent from you, if that in my conſcience the Truth did not inforce me ſo to do. Ye perceive I trow, it is out of my way, if I eſteemed worldly gain.* *Pag.* 43.

Afterwards he was ſent out of the *Tower* with

Cranmer and *Latimer* to diſpute at *Oxford*.

Pag. 49. When he was the firſt time brought before the Commiſſioners, they asked him, Whether he would diſpute or no? He anſwered, *That as long as God gave him life, he ſhould not onely have his heart, but alſo his mouth and Pen to defend his Truth.*

Pag. 82. In his Proteſtation before his Diſputation.---- 'Whilſt I weighed with my ſelf how great a charge 'of the Lords Flock was of late committed to me, 'for which I am certain I muſt render an account 'to my Lord God, *&c.* and that moreover by the 'command of the Apoſtle *Peter*, I ought to be rea- 'dy alwayes to give a reaſon of the hope that is in 'me with meekneſs and reverence unto every one, 'that ſhall demand the ſame. Beſides this conſider- 'ing my duty to the Church of Chriſt, and to your 'Worſhips, being Commiſſioners by publick Au- 'thority, I determined to obey your command in 'openly declaring to you my mind touching the 'Propoſitions which you gave me. And albeit '(plainly to confeſs unto you the truth in theſe 'things, which ye now demand of me) I have 'thought otherwiſe in times paſt, then now I do; 'yet (God I call to record unto my ſoul, I lye not) 'I have not altered my judgement, as now it is, ei- 'ther by conſtraint of any man, or Laws, or for 'the dread of any dangers of this world, or for any 'hope of commodity, but onely for love of the 'Truth revealed to me by the grace of God (as I 'am undoubtedly perſwaded) in his holy Word, 'and in the reading of the Ancient Fathers.

Pag. 83. Dr. *Weſton* telling him, What he ſaid contained onely evaſions and ſtarting holes. *I cannot* (ſaid Dr. *Ridley*) *ſtart far from you, I am captive and bound.*

Bertram (ſaid he) *was the firſt that pulled me by the ear, and that firſt brought me from the common error*

of

of the Popish Church, and caused me to search more diligently and exactly both the Scriptures and the Writings of the old Ecclesiastical Fathers in this matter.

When he was condemned by them for an Heretick, he said, *Although I be not of your Company, yet doubt I not but my Name is writ in another place, whether this sentence will send us sooner, then we should come by the course of Nature.* Pag. 91.

In his *Letter* to Dr. *Cranmer*. ---- 'I wish you 'might have seen these mine Answers before I had 'delivered them, that you might have corrected 'them: but I trust in the substance of the matter, 'we do agree fully, both led by one Spirit of Truth, 'and both walking after one Rule of Gods Word. '---- I trust the day of our delivery out of all miseries, and of our entrance into perpetual rest, and 'unto perpetual joy and felicity draweth nigh. The 'Lord strengthen us with his mighty Spirit of 'Grace. ---- Pray for me I pray you, and so shall 'I for you. The Lord have mercy of his Church, 'and lighten the eyes of the Magistrates, that Gods 'extreme plagues light not on this Realm of *England.* Pag. 93.

Turn or burn.

In his *Letter* to Mr. *Latimer* in Prison. ---- 'I 'pray you good Father, let me have one draught 'more of your Cup, wherein you mingle to me profitable with pleasant to comfort my stomack; for 'surely except the Lord assist me with his gracious 'aid in the time of his Service, I know I shall but 'play the part of a white-liver'd Knight. But truly 'my trust is in him, that in mine infirmity he should 'try himself strong, and that he can make the Coward in his Cause to fight like a man. Pag. 433.

'Sir, Now I daily look when *Diotrephes* with his

'Warriours ſhall aſſault me: wherefore I pray
'you good Father, for that you are an old Souldier,
'and an expert Warriour, and (God knoweth) I
'am but a young Souldier, and as yet of ſmall expe-
'rience in theſe fights, help me I pray you to buc-
'kle mine harneſs. And now I would have you to
'think, that thoſe darts are caſt at my head, by ſome
'one of *Diotrephes*, or *Antonius* his Souldiers, (By
'*Antonius* he meant ſome Popiſh Perſecutour, as
'*Wincheſter*, alluding thereby to the Story of *Victor*
'*l. 3. De Perſecut. Aphri.*)

Object. 1. All men marvel greatly why you do not go to Maſs, which is a thing (as you know) now much eſteemed of all men, yea, of the Queen her ſelf.

Anſw. *Becauſe no man that layeth hand on the plough, and looketh back, is fit for the Kingdome of*
Luke 9. *God; and alſo for the ſame cauſe why St.* Paul *would not ſuffer* Timothy *to be circumciſed, which is, that the*
Gal. 2. *Truth of the Goſpel might remain with us uncorrupt,* Gal. 2. *And again, If I build again the things which I deſtroyed, I make my ſelf a Treſpaſſer. This is alſo another cauſe, leſt I ſhould ſeem by outward fact to allow the thing, which I am perſwaded is contrary to ſound Doctrine, and ſo ſhould be a ſtumbling block to the weak. But wo be to him by whom offence cometh,* Mat. 18. *It were better for him that a Milſtone were hanged about his neck, and he caſt into the midſt of the ſea.*

Pag. 434. Object. 2. Have not you uſed in times paſt to ſay Maſs your ſelf, and therefore why will you not now vouchſafe once either to hear it, or ſee it.

Anſw. *I confeſs unto you my fault and ignorance; but know you, that for theſe matters I have done penance long ago, both at* Paul's *Croſs, and at* Cambridge, *and*

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I truſt God hath forgiven me mine offence, for I did it ignorantly.

Object. 3. But you know how great a crime it is to ſeparate your ſelf from the Communion or Fellowſhip of the Church, and to make a ſciſme or diviſion.

Anſw. *I know that the Unity of the Church is to be retained by all means, and the ſame to be neceſſary to ſalvation; but I do not take the Maſs, as it is at this day, for the Communion of the Church, but a Popiſh device,* &c.

Object. 4. Admit there be a fault in the Maſs, do not you know both by *Cyprian* and *Auguſtine* that Communion of Sacraments doth not defile a man, but conſent of deeds; if you do not conſent to the fault in the Maſs, why do you trouble your ſelf in vain?

Anſw. *Foraſmuch as things done in the Maſs tend openly to the overthrow of Chriſts Inſtitution, I judge that by no means, either in word or deed, I ought to conſent unto it. What is objected out of the Fathers is meant of them who ſuppoſe they are defiled, if any ſecret vice be either in the Miniſters, or in them that communicate with them, and not of them which do abhor ſuperſtition, and wicked traditions of men, and will not ſuffer the ſame to be thruſt upon themſelves, or upon the Church inſtead of Gods Word, and the truth of the Goſpel.*

Object. 5. The Maſs is the Sacrament of Unity, &c.

Anſw. *It's true, the Bread which we break accord-* Pag. 435.
ing to the Inſtitution of the Lord, is the Sacrament of the Unity of Chriſts myſtical Body; for we being many are one Bread, and one Body, foraſmuch as we are partakers all of one Bread. But in the Maſs the Lords Inſtitution is not obſerved, for we are not all partakers of one Bread, but one devoureth all, &c. *So that as it is uſed*

it may ſeem a Sacrament of ſingularity, &c. ----

Pag. 438, 439. *Object.* 12. Is not abſtaining from the Church by reaſon of the Maſs contrary to the examples of the Prophets and Apoſtles of Chriſt? ----

Anſw. *It can no where be ſhewed, that the Prophets, or Chriſt, or his Apoſtles did in the Temple communicate with the people in any kind of worſhipping forbidden by the Law of God.* ---- *How elſe I pray you can you underſtand that St.* Paul *alledgeth, when he ſaith,* 2 Cor. 6. *What concord hath Chriſt with Belial? or what part hath the Believer with the Infidel? or how agreeth the Temple of God with Images? For ye are the Temple of the Living God, as God himſelf hath ſaid, I will dwell among them, and will be their God, and they ſhall be my people; wherefore come out from among them, and ſeparate your ſelves from them (ſaith the Lord) and touch no unclean thing, ſo will I receive you, and will be a Father unto you, and you ſhall be my ſons and daughters, ſaith the Lord God Almighty.*

Object. 14. For ſo much as you are ſo ſtifly, I will not ſay obſtinately, bent, and ſo wedded to your Opinion, that no gentle exhortations and wholſome counſels, no other kind of means can call you home to a better mind; there remaineth that which in like caſes was wont to be the onely remedy againſt ſtiffe-necked and ſtubborn perſons, that is, you muſt be hampered by the Laws, and compelled either to obey, whether you will or no, or elſe ſuffer that which a Rebel to the Laws ought to ſuffer? ---- Do you not know, that refuſing to obey the Laws of the Realm, is the readieſt way to ſtir up Sedition and Civil War? It is better that you ſhould bear your own ſin, then that through the example of your breach of the common Laws, the common quiet ſhould be diſturbed. How can you ſay you will be

the

the Queens true Subject, whenas you do openly profeſs you will not keep her Laws.

Anſw. ---- *I grant it to be reaſonable, that he that by words and gentleneſs cannot be made to yield to that which is right and good, he that will not be ſubject to Gods Word, ſhould be puniſhed by the Laws.*

---- *Theſe things ought to take place againſt him who refuſeth to do that is right and juſt, according to true godlineſs, not againſt him which cannot bear ſuperſtitions quietly, but doth hate and detoſt from his heart ſuch kind of proceedings, and that for the glory of the Name of God.* ---- *Whoſoever love their Countrey in Truth,* i. e. *in God, they will alwayes judge (if at any time the Laws of God and man are contrary) that a man ought rather to obey God then man; and they that think otherwiſe,* Pag. 440. *and pretend a love to their Countrey, foraſmuch as they make their Countrey to fight as it were againſt God, in whom conſiſteth the onely ſtay of that Countrey, ſuch are to be judged moſt deadly enemies and Traitors to their Countrey.* ---- *Satan indeed hath ever this dart in readineſs to hurl againſt his Adverſaries, to accuſe them of ſedition, that he may bring them if he can in danger of the higher Powers. Thus* Ahab *ſaid unto* Elias, *Art thou he that troubleth Iſrael? The falſe prophets complained of* Jeremy *to their Princes, that his words were ſeditious, and not to be ſuffered. The Scribes and Phariſes accuſed Chriſt as a ſeditious perſon, and one that ſpake againſt Cæſar. Did not they at the laſt cry, If you let this man go, you are not Cæſars friend? Thus the Orator* Tertullus *accuſed* Paul *before* Felix *the Deputy, We have found this man (ſaith he) a peſtilent fellow, and a ſtirrer up of ſedition unto all the Jews in the whole world. But were theſe indeed ſeditious perſons? God forbid; but they were of men falſly accuſed, and wherefore I pray you? but becauſe they reproved before the people their guiles, ſuperſtitions and deceits.* ---- *A man indeed*

ought to obey his Prince, but in the Lord, and never againſt the Lord; for he that knowingly obeyeth his Prince againſt God, doth not a duty to the Prince, but is a deceiver of the Prince, and a helper to him to work his own deſtruction. He is alſo unjuſt which giveth not to the Prince that is the Princes, and to God that is Gods. ---- *Hitherto you ſee (good Father) how I have in words onely made a flouriſh before the fight which I ſhortly look for, and how I have begun to prepare certain kind of weapons to fight againſt the adverſary of Chriſt.* ---- *And here methinks I ſee you ſuddenly lifting up your head to Heaven after your manner, and then looking upon me with your Prophetical Countenance, and ſpeaking thus unto me, Truſt not my Son (I beſeech you vouchſafe me the honour of this Name, for in ſo doing I ſhall think my ſelf both honoured and loved of you) Truſt not to theſe word-weapons; for the Kingdome of God is not in words but in power. Remember alwayes the words of the Lord, Do not imagine aforehand what and how you will ſpeak; for it ſhall be given you even in that ſame hour what ye ſhall ſpeak*, Mat. 10. *For it is not ye that ſpeak, but the Spirit of your Father that ſpeaketh in you*, Mar. 11. *I pray you therefore (Father) pray for me, that I may caſt my whole care on him, and truſt on him in all perils; for I know and am ſurely perſwaded, that whatſoever I can think aforehand is nothing, except he aſſiſt me with*
Pag. 441. *his Spirit when the time is.* ---- *Pray that I may out of a true Faith ſay with* David, *I will not truſt in my bow, and it is not my ſword that ſhall ſave me*, Pſal. 44. *For he hath no pleaſure in the ſtrength of an horſe*, &c. *But the Lord delights in them that fear him, and put their truſt in his mercy. I beſeech you Pray, pray, pray, that I may enter this fight onely in the Name of God.* ----

In his Letter to Mr. *Bradford* and his Fellow-Priſoners. ---- 'How joyfull it was to us to hear 'the report of Dr. *Tailor*, and of his godly Confeſ-

'ſion,

'sion, &c. I assure you it is hard for me to express. 'Blessed be God which was and is the Giver of that 'and of all godly strength and stomack in the time 'of adversity.--- It is not the slanderers evil tongue *Pag.*442. 'but a mans evil deed that can with God defile a 'man; and therefore with Gods grace ye shall ne-'ver have cause to doubt but that we will conti-'nue, &c. Sir, Blessed be God, with all our evil 'reports, grudges and restraints we are merry in 'God, and all our cure and care is and shall be (by 'Gods grace) to please and serve him of whom we 'look and hope after these temporal and momenta-'ry miseries to have eternal joy and perpetual feli-'city with *Abraham*, &c. through Jesus Christ our 'Lord.

In his *Letter* to his *Cousin*. --- 'I can do no less 'then lament their case, who for fear of trouble or 'loss of goods will do in the sight of the world 'those things they know and are assured are contra-'ry to the Will of God, being assdred their end 'will be so pitifull (without speedy repentance) that 'I tremble to think of it. ---- Alas! such as should 'in this dangerous time have given you and me 'comfortable instructions have perswaded us to fol-'low (I lament to rehearse it) superstitious Idola-'try: yea, and the worst of all is, they seek to prove 'it by Scriptures. The Lord for his mercy turn 'their hearts. *Amen.*

In another *Letter* to Mr. *Bradford*. ---- 'Oh dear *Pag.*444. 'Brother, seeing the time is now come, wherein it 'pleaseth the Heavenly Father for Christ our Savi-'our his sake to call upon you, and to bid you come, 'happy are you that ever you were born thus to be 'found awake at the Lords Calling.---- If it be not 'the place that sanctifieth the man, but the holy 'man doth by Christ sanctifie the place, then hap-

'py

'py and holy ſhall be that place where in thou ſhalt 'ſuffer, and which ſhall be ſprinkled over with thy 'aſhes in Chriſts Cauſe. All thy Countrey may re-'joyce of thee, that it ever brought forth ſuch an 'one which would render his life again in his 'Cauſe of whom he had received it. ---

'We do look now every day when we ſhall be 'called on, bleſſed be God. I ween I am the weak-'eſt many wayes of our company, and yet I thank 'our Lord God and Heavenly Father by Chriſt, 'that ſince I heard of our dear Brother *Rogers* his 'departing, and ſtout confeſſion of Chriſt and his 'Truth even unto death, my heart (bleſſed be God) 'rejoyced of it, that ſince that time I never felt any 'lumpiſh heavineſs in my heart, as I grant I have 'felt ſometimes before. Oh good Brother, bleſſed 'be God in thee, and bleſſed be the time that ever 'I knew thee.

In his *Letter* to the *Brethren* impriſoned. --- 'What worthy thanks can we render unto the 'Lord for you my Brethren, namely, for the great 'conſolation which through you we have received 'in the Lord, who notwithſtanding the rage of Sa-'tan, that goeth about by all manner of ſubtile 'means to beguile the world, and alſo buſily labou-'reth to reſtore and ſet up his Kingdome again that 'of late began to decay and to fall to ruine, ye re-'main ſtill unmoveable as men grounded upon a 'ſtrong rock. And now albeit that Satan by his 'Souldiers and wicked Miniſters daily (as we hear) 'draweth numbers unto him; ſo that it is ſaid of 'him, That he plucketh even the Stars out of Hea-'ven whiles he driveth into ſome men the fear of 'death, and loſs of all their Goods, and offereth un-'to others the pleaſant baits of the world, *&c.* to 'the intent they ſhould fall down and worſhip not

'the

'the Lord but the Dragon, the old Serpent, which 'is the Devil, that great beast and his image, and 'should be enticed to commit fornication with the 'Strumpet of *Babylon*, &c. Yet blessed be God the 'Father of our Lord Jesus Christ, which hath given 'unto you a manly courage, and hath so strengthned 'you in the inward man by the Power of his Spirit, 'that you can contemn as well all the terrours as 'also the vain allurements of the world, esteeming 'them as meer trifles and things of nought.--- In 'the Faith of Christ stand ye fast my Brethren, and 'suffer not your selves to be brought under the 'yoke of bondage and superstition any more, and 'be of good comfort, and remember that our grand 'Captain hath overcome the world. --- We never *Pag.*445. 'had a better or more just cause either to contemn 'our life or shed our blood, we cannot take in hand 'the defence of a more certain, clear and manifest 'Truth. ---- Shall we or can we receive and ac- 'knowledge any other Christ instead of him, who 'is alone the everlasting Son of the everlasting Fa- 'ther, &c. Let such wickedness my Brethren, let 'such horrible wickedness be far from us. ---- 'What can your Adversaries else do unto you by 'persecuting you, and working all cruelty and vil- 'lainy against you, but make your Crowns more 'glorious, yea beautifie and multiply the fame, &c.

In another *Letter* to the *Brethren*. ---- 'Now e- 'ven now (out of doubt Brethren) the pit is opened 'against us, and the locusts begin to swarm, and '*Abaddon* now reigneth; ye therefore (my Bre- 'thren) which pertain unto Christ, and have the 'Seal of God marked in your foreheads, *i. e.* are 'sealed with the Earnest of the Spirit to be a pecu- 'liar people of God, quit your selves like men, and 'be strong; for he that is in us is stronger then he

'which

'which is in the world, and ye know all that is born
'of God overcometh the world, and this is our vi-
'ctory that overcometh the world, even our Faith.
'Let the world fret, let it rage never so much, be
'it never so cruel and bloody, yet be sure that no
'man can take us out of the Fathers hands; for he
'is greater then all, &c. Who shall lay any thing
'to the charge of Gods Elect? &c. Who shall sepa-
'rate us from the love of Christ? Shall tribulati-
'on? &c.

In his *Letter* to Mr. *West* his *quondam* Chaplain.
'.... I wish you grace in God, and love of the
'Truth, without which truly established in mens
'hearts by the mighty hand of the Almighty God,
'it is no more possible to stand by the Truth in
'Christ in time of trouble, then it is for the wax to
'abide the heat of the fire. ---- I am perswaded
'Christs words to be true, Whosoever shall confess
'me before men, him will I confess also before my
'Father which is in Heaven; and I believe that no
'earthly Creature shall be saved, whom the Re-
'deemer and Saviour of the world shall before his
'Father deny. ---- If you had wished that neither
'fear of death, nor hope of worldly prosperity
'should let me to maintain Gods Word and his
'Truth, which is his glory and true honour, it
'would have liked me well. You desire me for
'Gods sake to remember my self: Indeed it is now
'time so to do, for so far as I can perceive, it stand-
'eth me upon no less danger then of the loss both
'of body and soul, and I trow then it is time for a
'man to awake, if any thing will awake him. He
'that will not fear him that threatneth to cast both
'body and soul into everlasting fire, whom will he
'fear? With this fear O Lord fasten thou together
'our frail flesh that we never swerve from thy laws.

'You

'You say you have made much suit for me; God 'grant that you have not in suing for my worldly 'deliverance impaired and hindred the furthe-'rance of Gods Word and his Truth. ---- To write *Pag.*447. 'unto these whom you name, I cannot see what it 'will avail me; but this I would have you know, 'That I esteem nothing available for me, which al-'so will not further the glory of God.

--- 'Sir, How nigh the day of my dissolution 'and departure out of this world is at hand I can-'not tell, the Lords Will be fulfilled how soon soe-'ver it shall come. ----

'My conscience moves me to require both you 'and my Friend Dr. *Harvey* to remember your 'promises made to me in times past of the pure set-'ting forth and preaching of Gods Word and his 'Truth. These promises although you shall not 'need to fear to be charged with them of me here-'after before the world, yet look for none other 'but to be charged with them at Gods hand. My 'conscience and the love I bear you biddeth me 'now say unto you both in Gods Name, fear God 'and love not the world; for God is able to cast 'both soul and body into hell fire. ----

---- 'What is it else to confess or deny Christ 'in this world, but to maintain the Truth taught in 'Gods Word, or for any worldly respect to shrink 'from the same. He that will wittingly forsake ei-'ther for fear or gain of the world any one open 'Truth of Gods Word, if he be constrained he will 'assuredly forsake God and all his Truth, rather 'then he will endanger himself to lose, or to leave 'that he loveth indeed, better then he doth God 'and the Truth of his Word. I like very well your 'plain speaking, telling me I must either agree or 'die. Sir, I know I must die, whether I agree or

'no.

'no. But what folly were it then to make such a
'agreement by the which I could never escape the
'death which is common to all, and also incur the
'guilt of death and eternal damnation? Lord grant
'that I may utterly abhor and detest this damnable
'agreement so long as I live. ----

'If you do not confess and maintain to your
'power and knowledge that which is grounded
'upon Gods Word, but will either for fear or gain
'of the world shrink and play the Apostate, indeed
'you shall die the death.

*Pag.*448. In his *Letter* to Mr. *Grindall*, then in *Exile* at *Frankford*, afterward Arch Bishop of *Canterbury*. ...

'Rejoyce in the Lord, and as you love me and the
'other my Reverend Fathers and Concaptives
'(which undoubtedly are *gloria Christi*) lament not
'our state, but I beseech you to give to our Hea-
'venly Father for his endless mercies and unspeak-
'able benefits even in the midst of all our troubles
'given to us, most hearty thanks: for know ye, that
'as the weight of his Cross hath encreased upon us,
'so he hath not, nor doth he cease to multiply his
'mercies to strengthen us, and I trust, yea by his
'grace I doubt nothing, but he will so do for Christ
'our Masters sake even to the end. ---- *West* your
'old Companion, and sometime my Chaplain alas
'hath relented, but the Lord hath shortned his
'dayes; soon after he had said Mass against his
'conscience, he pined away, and died for sorrow.

*Pag.*449. '---- My daily Prayer is (as God doth know) and
'by Gods grace shall be so long as I live in this
'world for you my Dear Brethren that are fled out
'of your own Countrey, because you will rather
'forsake all worldly things then the Truth of Gods
'Word, that God our eternal Father, for our Savi-
'our Christs sake will daily encrease in you the

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'gracious gift of his Heavenly Spirit to the true 'setting forth of his Glory and Goſpel, and make 'you to agree brotherly in the Truth of the ſame, 'that there ariſe no root of bitterneſs among you 'that may infect that good ſeed which God hath 'ſown in your hearts already, and that your life 'may be pure and honeſt, according to the Rule of 'Gods Word, that others may be in love with your 'Doctrine and with you, and glorifie our Father 'which is in Heaven. ---- Now we expect nothing 'but the triumphant Crowns in the Lord of our 'Confeſſion from our old enemy. I commend my 'ſelf humbly and heartily to your Prayers, Dr. '*Grindal*, and to the reſt of the Brethren with you, 'dearly beloved by me in the Lord, *viz. Cheek*, '*Cox*, *Turner*, *Lever*, *Sampſon*, *Chambers*, &c. and 'others who love the Lord in Truth. I commend 'alſo to you my Reverend Fathers and Fellow-pri-'ſoners in the Lord, *Thomas Cranmer*, now moſt 'worthy the Name of a true and great Shepherd, 'yea Arch Biſhop, and *Hugh Latimer*, that old Soul-'dier of Chriſts, and the true Apoſtle of our Engliſh 'Nation. ----

In his *Letter* to *Auguſtine Bernher*. ---- Brother *Auguſtine*, I bleſs God with all my heart in his manifold merciful gifts, given unto our dear Brethren in Chriſt, ſpecially to our Brother *Rogers*, &c. and alſo to *Hooper*, *Saunders*, and *Tailor*, whom it hath pleaſed the Lord to ſet in the forefront of the Battel againſt his Adverſaries, and hath endued them all (ſo far as I can hear) to ſtand in the Confeſſion of his Truth, and to be content in his Cauſe, and for his Goſpels ſake to loſe their lives. And evermore and without end bleſſed be our Heavenly Father, for our dear and entirely beloved Brother *Bradford*, whom now I perceive the Lord calleth

leth for; for I ween he will no longer suffer him to abide among the adulterous and wicked generation of this world. I doubt not but he hath holpen those which are gone before in their journey, that is, hath animated and encouraged them to keep the high way, and so to run, that at length they might obtain the Prize. The Lord be his comfort, whereof I do not doubt; I thank God heartily that ever I was acquainted with him, and that ever I had such an one in my house. ---- I trust to God it shall please him of his goodness to strengthen me to make up the Trinity out of *Paul's* Church to suffer for Christ, *&c.*

The other two he means are the Protomartyr Rogers, *and the Exile* Grindal.

*Pag.*487. Upon the thirtieth of *September*, 1555. Dr. *Ridley* (with Father *Latimer*) was brought before the Queens Commissioners to undergo his last Examination. Whilst the Commission was reading he stood bare, till he heard the Cardinal named and the Popes Holiness, then he put on his Cap; and being admonished by the Bishop of *Lincoln*, the Popes Delegate to pull it off, he answered, I do not put it on in contempt of your Lordship, nor of the Cardinal, in that he came of Royal Blood, *&c.* but that by this my behaviour I may make it appear, that I acknowledge in no point the usurped Supremacy of *Rome*; and therefore I contemn and despise all Authority coming from the Pope. --- As for taking off my Cap, do as it shall please your Lordships, and I shall be content.

*Pag.*488. When *Lincoln* in a long Rhetorical Speech perswaded him to recant, *&c.* he said; My Lord, in your Exhortation I have marked especially three points, which you used to perswade me to leave my Doctrine and Religion, which I perfectly know and am throughly perswaded to be grounded not upon mans imaginations and decrees, but upon the in-

infallible Truth of Christs Gospel, and to look back and return to the *Romish* See contrary to my Oath, contrary to the Prerogative and Crown of this Realm, and especially (which moveth me most) contrary to the expressed Word of God. (1) That the See of *Rome* taking his heginning from *Peter*, upon whom (you say) Christ hath builded his Church, hath in all ages lineally from Bishop to Bishop been brought to this time. (2) That the holy Fathers in their Writings from time to time have confessed the same. (3) That I was once of the same Opinion. For the first. --- Christ in saying, Upon this stone, doth not mean *Peter* himself, *&c.* but his Confession, that he was the Son of God, upon this Rock-stone I will build my Church; for this is the foundation and beginning of all Christianity, with word, heart and mind to confess that Christ is the Son of God. ---- Christs Church is built not on the frailty of man, but upon the stable and infallible Word of God, that Christ is the Son of God. *Pag.* 489. --- Whilst the See of *Rome* continued in the Promotion and setting forth of Gods glory, and due preaching of the Gospel, the Fathers commended and honoured *Rome*, and so do I; but after the Bishops of that See, seeking their own pride and not Gods honour, set themselves above Kings, challenging to them the Title of Gods Vicars, *&c.* I cannot but with S. *Gregory* a Bishop of *Rome* confess, that the Bishop of that place is the very true Antichrist, whereof St. *John* speaketh by the name of the Whore of *Babylon*. --- For the third, I cannot but confess I was once of the same Religion you are of, yet so was St. *Paul* a Persecutour of Christ.

Lincoln farther urging him to recant, *&c.* he said, *Pag.* 490. I am fully perswaded that Christs Church is founded in every place where his Gospel is truly received

*Pag.*491. ved and effectually followed. ---- Your gentleneſs is the ſame that Chriſt had of the High Prieſts. Your Lordſhip ſaith, You have no power to condemn me, neither at any time to put a man to death: ſo the High Prieſts ſaid, That it was not lawfull for them to put any man to death, but committed Chriſt to *Pilate*; neither would ſuffer him to abſolve Chriſt, although he ſought to do it. What? (ſaid Dr. *Weſton*) do you make the King *Pilate*? No Dr. (ſaid *Ridley*) I do but compare your deeds with *Caiaphas* his deeds and the High Prieſts, who would condemn no man to death, as you will not, and yet would not ſuffer *Pilate* to deliver Chriſt.

*Pag.*492. Being required to anſwer to his Articles preſently, though he had time given him till the morrow; Firſt (ſaid he) I require the Notaries to take and write my Proteſtation, that in no point I acknowledge your Authority, or admit you to be my Judges, as you are authorized from the Pope, *&c.*

*Pag.*498. At laſt the Biſhop of *Linco'n* with his Cap in his hand deſired him to turn. But Dr. *Ridley* made an abſolute Anſwer, That he was fully perſwaded the Religion he defended to be grounded on Gods Word, and therefore without great offence towards God, great peril and damage of his ſoul, he could not forſake his Maſter and Lord God.

For my part (ſaid *Weſton*) I take God to witneſs I am ſorry for you. I believe it well my Lord (ſaid *Ridley*) foraſmuch as one day it will be burthenous to your ſoul.

*Pag.*500. After Sentence was read againſt him, the Biſhop of *Gloceſter* came to his Priſon, and would have perſwaded him yet to recant, upon promiſe of the Queens mercy; but he anſwered him, My Lord, you know my mind fully herein, and for the Doctrine which I have taught, my conſcience aſſures me

me it was found, and according to Gods Word (to his glory be it spoken) the which Doctrine the Lord God being my helper, I will maintain so long as my tongue shall wag, and breath is within my body, and in confirmation thereof seal the same with my blood. ---- Do with me as it shall please God to suffer you, I am well content to abide the same with all my heart. ---- The Servant is not above his Master; if they dealt so cruelly with our Saviour Christ, as the Scripture maketh mention, and he suffered the same patiently, how much more doth it become us his Servants. ---- The Bishop bidding him to hold his peace, he answered, That so long as his tongue and breath would suffer him, he would speak against their abominable doings whatsoever hapned unto him for so doing.

When in the degrading of him they read, We do take from you the Office of preaching the Gospel, *&c.* Dr. *Ridley* gave a great sigh, and looking up towards Heaven, said, O Lord God, forgive them this their wickedness.

After his Degradation *Brooks* the Bishop of *Gloucester* refusing to talk with him, he said, Seeing that you will not suffer me to talk, neither will vouchsafe to hear me, what remedy but patience? I refer my cause to my heavenly Father, who will reform things that be amiss, when it shall please him. *Pag.* 501.

In his Supplication to the Queen. ---- It may please your Majesty, for Christ our Saviours sake, in a matter of Conscience (and now not for my self but for other poor men) to vouchsafe to hear and understand this humble Supplication. It is so (Honourable Princess) that whilst I was Bishop of *London*, divers Tenants took Leases of me and the Chapter for valuable considerations, but now Bishop

Bonner will not allow those Leases, which must redound to many poor mens utter ruine. Wherefore this is mine humble Supplication, That either their Leases may stand, or their moneys be restored to them, and their former Leases; now the Fines paid to me may easily be repaid, if you will be pleased to command some portion of those Goods I left in my house to be sold for that end. I suppose half of the value of my Plate will go nigh to restore all such Fines received.

Pag. 502. When Bishop *Brooks* delivered Dr. *Ridley* to the Bailiffs, charging them not to suffer any to speak with him, and to bring him to the place of Execution when they were commanded, he said, God I thank thee, and to thy praise be it spoken, there is none of you all able to lay to my charge any open or notorious crime; for if you could it should surely be laid in my lap. I see very well you play the part of a proud Pharisee (said *Brooks*) exalting and praising your self. No, no, no (said *Ridley*) to Gods glory onely is it spoken. I confess my self to be a miserable wretched sinner, and have great need of Gods help and mercy, and do daily call and cry for the same.

The night before he suffered his Beard was washed and his legs, and as he sate at Supper with Mr. Mr. *Irish* and Mrs. *Irish*, he invited them to his Marriage; To morrow (said he) I must be married, and was as merry as ever in all his life. Wishing his Sister, he asked his Brother sitting at the Table, Whether she could find in her heart to be there or no; yea I dare say (said his Brother) with all her heart. I am glad to hear so much of her (said Dr. *Ridley*) At this talk Mrs. *Irish* wept; whereupon Dr. *Ridley* said, O Mrs. *Irish*, you love me not now, I see well enough, for in that you weep it doth appear

pear you will not be at my Marriage, neither are content therewith: indeed you be not so much my friend as I thought you had been; but quiet your self, though my Breakfast shall be somewhat sharp and painfull, yet I am sure my Supper shall be more pleasant and sweet.

When he arose from the Table, his Brother offered him to watch all night with him; but he said, No, no, no, that you shall not, for I mind (God willing) to go to Bed, and sleep as quietly to night as ever I did in my life.

When he espied Mr. *Latimer* at the Stake, he ran to him, embraced and kissed him, and said, Be of good heart Brother, for God will either asswage the fury of the flame, or else strengthen us to abide it.

After Dr. *Smith* had preached on 1 *Cor.* 13. *If I give my Body to be burned*, &c. Dr. *Ridley* kneeled down on his Knees towards the Lord *Williams*, &c. and said, I beseech you my Lord, even for Christs sake, that I may speak but two or three words. Whereupon the Bayliffs, and Dr. *Marshal* Vice-Chancellor of *Oxford* ran hastily to him, and with their hands stopped his mouth, and said, Mr. *Ridley*, if you will recant, you shall not onely have liberty to speak, but your life. Not otherwise (said *Ridley*) No (said *Marshal*) Well (said Dr. *Ridley*) so long as the breath is in my Body I will never deny my Lord Christ and his known Truth. Gods Will be done in me. ---- I commit our Cause to Almighty God, who shall indifferently judge all. Pag. 503.

Being in his shirt, he said, O heavenly Father, I give unto thee most hearty thanks, for that thou hast called me to be a Professour of thee even unto death. I beseech thee, Lord God, take mercy upon

this Realm of *England*, and deliver the same from all her enemies.

To the Smith he said, Good Fellow knock in the Chain hard; for the flesh will have his course.

When his Brother brought him Gun-powder, he said, I will take it to be sent of God; therefore I will receive it as sent of him.

To my Lord *Williams* he said, My Lord, I must be a Suitor to you for divers poor men, and my Sister, *&c.* There is nothing in all this world troubleth my conscience (I praise God) this onely excepted.

When he saw the fire flaming towards him, he said, Into thy hands O Lord I commend my Spirit. Lord receive my soul, Lord have mercy upon me.

Pag. 505. In his Letter to all his true Friends. ---- I warn you all that ye be not amazed or astonied at the kind of my departure and dissolution; for I assure you, I think it the most honour that ever I was called to in all my life, and therefore I thank my Lord God heartily for it, *&c.* For know ye, that I doubt no more, but that the causes wherefore I am put to death, are Gods causes, and the causes of the Truth, then I doubt that the Gospel which *John* wrote is the Gospel of Christ, or that *Paul*'s Epistles are the very Word of God. And to have an heart willing to abide and stand in Gods Cause, and in Christs Quarrel even unto death. I assure thee (O man) it is an inestimable gift of God, given onely to the true Elect, and dearly beloved Children of God, and Inheritors of the Kingdome of Heaven: for the holy Apostle, and also Martyr in Christs Cause St. *Peter*, 1 *Pet.* 4. saith, If ye suffer rebuke in the Name of Christ, *i. e.* in Christs Cause, and for his Truths

Truths ſake, then are ye happy and bleſſed, for the glory of the Spirit of God reſteth upon you; and if for rebukes ſuffered in the Name of Chriſt, a man is pronounced bleſſed and happy, how much more bleſſed and happy is he that hath the grace to ſuffer death alſo? Wherefore all ye that be my true Lovers and Friends rejoyce and rejoyce with me again, and render with me hearty thanks to God our heavenly Father, that for his Sons ſake my Saviour and Redeemer Chriſt, he hath vouchſafed to call me, being ſo vile and ſinfull a wretch in my ſelf, unto the high dignity of his true Prophets, of his faithfull Apoſtles, and of his holy Elect and choſen Martyrs to die in defence and maintenance of his eternal and everlaſting Truth. ---- If ye love me indeed, you have cauſe to rejoyce, for that it hath pleaſed God to call me to a greater honour and dignity then ever I did enjoy before, either in *Rocheſter* or *London*, or ſhould have had in *Durham*, whereunto I was laſt of all elected; yea I count it greater honour before God indeed to die in his Cauſe, then is any earthly or temporal promotion or honour that can be given to a man in this world. And who is he that knoweth the Cauſe to be Gods, to be Chriſts Quarrel, and of his Goſpel, to be the Commonweal of all the Elect and choſen Children of God, of all the Inheritors of the Kingdome of Heaven? Who is he (I ſay) that knoweth this aſſuredly by Gods own Word, and the Teſtimony of his Conſcience (as I through the infinite goodneſs of God, not of my ſelf, but by his grace acknowledge my ſelf to do) and doth in deed and in truth love and fear God, love and believe his Maſter Chriſt, and his bleſſed Goſpel, and the Brotherhood, the choſen Children of God, and alſo luſteth and longeth for eternal life? who is he (I ſay again) *Pag.* 507.

that would not, that cannot find in his heart in this
Pag. 508. Cauſe to be content to die? --- Farewell *Pembroke* Hall in *C.* of late mine own Colledge, my Cure and my Charge what caſe thou art in now God knoweth, I know not well. ---- Wo is me for thee mine own dear Colledge, if ever thou ſuffer thy ſelf by any means to be brought from ſetting forth Gods true Word. In thy Orchard I learned without Book all *Paul's* Epiſtles, yea and I ween all the Canonical Epiſtles, ſave only the *Apocalyps*. Of which ſtudy, although in time a great part did depart from me, yet the ſweet ſmell thereof I truſt I ſhall carry with me into Heaven. The Lord grant that this zeal and love to that part of Gods Word, which is a Key to all the Scripture, may ever abide in that Colledge ſo long as the world ſhall endure. ---- O thou now wicked and bloody See of *London*, &c. hearken thou whoriſh Bawd of *Babylon*, thou wicked limb of Antichriſt, thou bloody Wolf, why ſlayeſt thou and makeſt havock of the Prophets of God? why murthereſt thou ſo cruelly Chriſts poor ſilly Sheep, which will not hear thy voice, becauſe thou art a ſtranger, and will follow none other but their own Paſtor Chriſt his voice? Thinkeſt thou to eſcape, or that the Lord will not require the blood of his Saints at thy
Pag. 509. hands? ---- Inſtead of my farewell to thee now, I ſay fie upon thee, fie upon thee, filthy Drab, and all thy falſe Prophets. ---- To you my Lords of the Temporality will I ſpeak, *&c.* Know ye that I had before mine eyes onely the fear of God and Chriſtian charity toward you that moved me to write, for of you hereafter I look not in this world either for pleaſure or diſpleaſure; if my talk ſhall do you never ſo much pleaſure or profit, you cannot promote me, nor if I diſpleaſe you can you harm me,
Pag. 510. for I ſhall be out of your reach. ---- I ſay unto you as St. *Paul* ſaith unto the *Galatians*, I wonder my

Lords

Lords what hath bewitched you, that ye ſo ſuddenly are fallen from Chriſt unto Antichriſt, from Chriſts Goſpel unto mans Traditions, from the Lord that bought you unto the Biſhop of *Rome*. I warn you of your perill; be not deceived, except you will be found willingly conſenters to your own death. ---- Underſtand my Lords, it was neither for the priviledge of the Place or Perſon thereof, that the See and Biſhop of *Rome* were called Apoſtolick, but for the true trade of Chriſts Religion which was taught and maintained in that See at the firſt of thoſe godly men; and therefore as truly and juſtly as that See then for that true trade of Religion and conſanguinity of Doctrine with the Religion and Doctrine of Chriſts Apoſtle was called Apoſtolick, ſo as truly and as juſtly for the contrariety of Religion, and diverſity of Doctrine from Chriſt and his Apoſtles that See and the Biſhop thereof at this day both ought to be called and are indeed Antichriſtian. The See is the Seat of Satan, and the Biſhop of the ſame that maintaineth the Abominations thereof is Antichriſt himſelf indeed. ---- As for your diſpleaſure by that time this ſhall come to your knowledge, I truſt by Gods grace to be in the hands and protection of the Almighty, my heavenly Father, the living Lord, the greateſt of all, and then I ſhall not need (I trow) to fear what any Lord, no nor what King or Prince can do unto me. ---- Much cauſe have you to hear me patiently, ſeeing I am appointed to die, and look daily when I ſhall be called to come before the eternal Judge, and therefore you cannot think, but that I onely ſtudy to ſerve my Lord God, and to ſay that thing which I am perſwaded aſſuredly by Gods Word ſhall and doth pleaſe him, and profit all to whom God ſhall give grace to hear and believe what I do ſay. ---- If the Popes ſupremacy be neceſſary to ſalvation

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ſalvation to be owned, How chanced it that ye were all (my Lords) ſo light as for your Princes pleaſures, *H.* 8. and *E.* 6. which were but mortal men, to forſake the Unity of your Catholick Faith, *i. e.* to forſake Chriſt and his Goſpel? How chanced it alſo that ye and the whole Parliament did not onely aboliſh and expell the Biſhop of *Rome*, but alſo did abjure him in your own perſons, and did decree in your Acts great Oaths to be taken for that purpoſe? On the other ſide, if the Law and Decree which maketh the ſupremacy of the See and Biſhop of *Rome* over the univerſal Church of Chriſt be a thing of neceſſity required unto ſalvation by an Antichriſtian Law (as it is indeed) then (my Lords) never think other, but the day ſhall come when ye ſhall be charged with this your undoing that which once ye had well done, and with this your perjury and breach of your Oath, which Oath was done in judgement, juſtice, and truth, agreeable to Gods Law.

The Whore of *Babylon* may for a time dally with you, and make you ſo drunken with the wine of her filthy ſtews and whoredomes (as with her diſpenſations and promiſes of pardon *a pœna & culpa*) that you may think your ſelves ſafe; but be ye aſſured, when the Living Lord ſhall try the matter by fire, and judge it according to his Word, unleſs ye repent, without all doubt ye ſhall never eſcape the hands of the Living God for the guilt of your perjury and breach of your Oath; then ſhall ye drink of the Cup of the Lords indignation and everlaſting wrath, which is prepared for the Beaſt, his falſe Prophets, and all their partakers. For he that is partner with them in their whoredomes and abominations, muſt alſo be partner with them in their plagues, and be thrown with them into the Lake burning

burning with brimstone and unquenchable fire.----

In his Letter to the Prisoners, *&c.* and Exiles.---

For the fervent love that the Apostles had unto their Master Christ, and for the great commodities and increase of all godliness, which they felt by their faith to ensue of afflictions in Christs Cause. And thirdly, For the heaps of heavenly joyes which the same do get unto the godly, which shall endure in Heaven for evermore, for these causes they rejoyced that they were accounted worthy to suffer contumelies and rebukes for Christs Name. And *Paul* was so much in love in that which the carnal man loatheth so much, *i. e.* with Christs Cross, that he judged himself to know nothing else but Christ crucified, he gloried in nothing else but Christs Cross. ---- Why should we Christians fear death? Can death deprive us of Christ, who is all our comfort, our joy, and our life? Nay forsooth; But on the contrary Death shall deliver us from this mortal body, which loadeth and beareth down the Spirit, that it cannot so well perceive heavenly things, in the which so long as we dwell, we are absent from the Lord. ---- And who that hath a right knowledge of Christ our Saviour, that he is the eternal Son of God, life, light, the wisdome of the Father, all goodness, all righteousness, and whatsoever heart can desire, yea infinite plenty of all these, above that that mans heart can conceive or imagine (for in him dwelleth the fulness of the Godhead bodily) and also that he is given us of the Father, and made of God to be our wisdome, our righteousness, our holiness, and our redemption; who (I say) is that believeth this indeed that would not gladly be with his Master Christ? ---- To die in the defence of Christs Gospel is our bounden duty to Christ, and also to our neigh-

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neigbour; to Christ, for he died for us, and rose that he might be Lord of all; and seeing he died for us, we also saith St. *John*, 1 *Joh.* 3. should jeopard, yea give our life for the Brethren. ---- Fare-
Pag. 514. well (dear Brethren) farewell, and let us comfort our hearts in all troubles and in death with the Word of God, for Heaven and Earth shall perish, but the Word of the Lord endureth for ever.

In his Lamentation for the change of Religion in *England*. ---- Of late in every Congregation throughout all *England* was made Prayer and Petition unto God to be delivered from the Tyranny of the Bishop of *Rome*, and all his detestable enormities, from all false doctrine and heresie, and now alas! Satan hath perswaded *England* by his falshood and craft to revoke her old godly prayer, *&c.* ----
Pag. 518. This is one maxime and principle in Christs Law, He that denieth Christ before men, him shall Christ deny before his Father and all his holy Angels in Heaven. ---- Now then seeing the doctrine of Antichrist is returned again into this Realm, and the higher Powers alas! are so deceived and bewitched, that they are perswaded it to be Truth, and Christs true Doctrine to be errour and heresie, and the old Laws of Anticrist are allowed to return with the power of their Father again. What can be hereafter looked for of Christians abiding in this Realm, but extreme violence of death, or else to deny their Master? ---- Therefore prepare and arm thy self to die, for both by Antichrists accustomable Laws, and Scripture Propheſies, there is no likelyhood of any other thing, except thou wilt deny thy Master Christ, which is the loss at the last of body and soul unto everlasting death. --- My counsel to such as are yet at liberty, is to flie from the plague and get them hence. I consider not onely

onely the ſubtilties of Satan, and how he is like to deceive (it it were poſſible) even the choſen of God, and alſo the great frailty, which is oftentimes more in a man, then he doth know in himſelf, and which in the time of temptation will utter it ſelf; but alſo the examples of Chriſt, *Paul*, *Elias*, &c. and Chriſt ſaith, *When they perſecute you in one City flie unto another.* ---- Truly before God I think that the abomination that *Daniel* propheſied of ſo long before, is now ſet up in the holy Place; the Doctrine of Antichriſt, his Laws, Rites, and Religion contrary to Chriſt, and to the true ſerving and worſhipping of God I underſtand to be that abomination; therefore now is the time in *England* for thoſe words of Chriſt, *Then* (ſaith Chriſt) *they that be in* Jewry *let them flie into the Mountains, then* (ſaith he) *mark this then; for truly I am perſwaded, and I truſt by the Spirit of God that this then is commanded.* By thoſe in *Jewry* I underſtand ſuch who truly confeſs one Living God, and the whole truth of his Word after the Doctrine of Chriſts Goſpel; theſe are bid in the time of Antichriſts reign to flie into the Mountains, *i. e.* places of ſafeguard. The wo that followeth ſignifieth, that ſuch *Pag.519.* are then in extreme danger who are letted by any means whatſoever, ſo that they be no wayes able to flie from the plague; and Chriſts bidding to pray that our flight be not in Winter, nor on the Sabbath day, bids us to pray that we may flie in time, and far enough from the danger of the plague.---- *Rev.* 18. The Angel cries mightily with a loud voice, *Flie my people out of* Babylon, *leſt you be infected with her faults, and ſo be made partakers of her plagues; for her offences and ſins are grown ſo great, that they come to Heaven:* Certainly the time doth approach, and the Lords day is at hand. *Paul* alſo

that

that bleſſed Apoſtle forbids us, 2 *Cor.* 6. to joyn our ſelves with the unfaithfull, *&c.* This counſel to depart the Realm ſome good perſons may think good, others may think it may indeed by Gods Word be lawfully done, but not to be counſelled to be done; for they will peradventure ſay, We ſhould counſel a man alwayes to do that which is beſt of all, and of moſt perfection; but boldly in Chriſts Cauſe to ſpend a mans life is beſt of all, and of moſt perfection, and to flee may ſmell of cowardlineſs; whereas in many things that which is beſt for one, at ſometimes is not beſt for all at all times; and it is not meet for a child to covet to run before he can go. ---- But every true Chriſtian, either Brother or Siſter, after they be be called and brought into the wreſtling-place to ſtrive in Chriſts Cauſe for the beſt game, *i. e.* to confeſs the Truth of the Goſpel in hope of everlaſting life, ſhould not ſhrink, nor relent one inch, nor give back, whatſoever ſhall befall, but to ſtand to their tackle, and ſtick by it even unto death, as they will Chriſt ſhall ſtick by them at the later day. ---- Some may think they may ſtay and eſcape the danger notwithſtanding, by keeping their Faith and Religion cloſe to themſelves, inwardly worſhipping God in ſpirit and truth, and outwardly not tranſgreſſing common order. Whereas Gods Word requireth not onely the belief of the heart, but the confeſſion of the mouth, forbids not onely the thing that is evil, but to abſtain from all appearance of evil, and both conſenters and doers are accounted guilty by Gods Word, and we may not do evil that good may come thereof. Thy heart thou ſayeſt God ſhall have, and yet will ſuffer thy body to do the thing that God abhors: Take heed, O man, what thou ſayeſt, thou canſt not deceive the heart-ſearcher. To give God thy

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thy heart is to give him thy whole heart, to love him, to dread him, and to trust in him above all other things, and he loveth God that keeps his commands; and to dread God above all other is rather willingly to incur the danger and perill of all fearfull things, then wittingly to do what God forbids, and to trust in him above all things is assuredly to trust to his promise of his reward and of his tuition, and of his goodness and mercy, and to prefer that above all things in the world, seem they never so strong, so wise, or so good. Now how canst thou say truly, that God hath thus thy heart, when thy deeds do declare far another thing? Thy body, O man, is Gods, and all the parts thereof, even as thy soul is; he made them both, and Christ with his blood redemed them both, and is Lord of both; for he hath bought them both dearly, and darest thou suffer any part of either of them to do service to Satan? Surely in so doing thou committest sacriledge, and dost rob God. ----What is it to bear the mark of the Beast in the forehead, and in the hand, that St. *John* speaketh of? I suppose he bears the mark of the Beast in his forehead, which is not ashamed of the Beasts wayes, but will profess them openly; and he beareth his mark in the hand that doth the works, though he may be ashamed to own them. ---- It may be objected, *Pag.* 521. O Sir it is no small matter you speak of, to depart from a mans own Native Countrey into a strange Realm. Some have Lands and Possessions, which they cannot carry with them: Some have Father, Mother, Wife, Children, and Kinsfolk, from whom to depart is as hard a thing, and almost all one as to suffer death, *&c.*

I grant here thou mayest heap a number of worldly incommodities, which are very like to ensue

ensue the departure out of a mans own Countrey; but what of all these and a thousand more of the like sort? I will set against them all one saying of Christ, which to the true Christian is able to countervail all these, yea to weigh them down, *viz. If any man do come to me, and do not hate Father and Mother* (he means, and will not in his Cause forsake his Father and Mother) *&c. he cannot be my Disciple.* ---- It may further be objected; Alas! Sir, I am an impotent man, an aged man, a sick man, a lame man, or I have so many small Infants & a Wife which live by my labour, if I leave them they will starve, and I am not able to carry them with me, such is my state, what shall I do? O lamentable state! O sorrowfull heart that can neither depart, nor without extreme perill is able to tarry still! Of the state of such as are not able to flie the infection of the pestiferous plague of Antichrists abominations Christ lamenting, not cursing, saith, Wo be to the great bellied and travelling women, *&c.* For these my heart mourneth the more, the less I am able to give any comfortable counsel, but this, That alwayes as they look for everlasting life, they abide still in the confession of his Truth, whatsoever shall befall, and for the rest to put their trust wholly in God, who is able to save them against all appearance. And commonly in extremities, when all worldly comfort faileth, and the danger is at highest, then unto his he is wont after his accustomed mercy, to be most ready to put his helping hand; instance in *Daniel*, the three Children, *Paul* pluckt out of the mouth of the Lion, in the Mount God raised up most of the Judges for the delivering of his people. ---- As to such instances it may be objected these were special miracles of God which now are ceased; and to require them at Gods hands

Pag. 522.

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were it not to tempt God? I grant such were great wonderfull works of God, *&c.* but Gods hand is as strong as ever it was, and he is as good and as gracious as ever he was, but in such as are put to death for his sake he doth more, when in anguish of the torments he standeth by them, and strengtheneth them in their faith to suffer in confession of the Truth the bitter pangs of death, *&c.* ---- To die in Christs Cause is an high honour, to the which *Pag.* 523. no man should aspire, but to whom God vouchsafeth that priviledge; for no man is allowed to presume to take to himself any office of honour, but he which is thereunto called of God. *John* saith *Rev.* 12. well, speaking of them which have obtained the Victory by the blood of the Lamb, and by the Word of his Testimony, that they loved not their lives even unto death. And our Saviour Christ saith, *He that shall lose his life for my Cause shall find it.* *Mat.* 16. This manner of speech pertaineth not to one kind of Christians (as the worldly do wickedly dream) but to all, that truly pertain to Christ; for when Christ had called unto him the multitude together with his Disciples, he said unto them (Mark, he said not this unto his Disciples or Apostles only, but unto all) *Whosoever will follow me, let him forsake or deny himself,* &c. *for whosoever will to save his life, forsake me and my Truth, shall lose it, and whosoever shall lose,* &c. *Whosoever shall be ashamed of me and my words, i. e.* to confess me and my Gospel before this adulterous generation, *of him shall the Son of man be ashamed,* &c. *Mark* 8. Know thou, O man of God, that all things are ordained for the furtherance of thee towards thy salvation. *All things* (saith *Paul*) *work with the good to goodness,* &c. It is not as the wicked think, That poverty, adversity, sickness,

tribulation, yea painfull death of the godly be tokens that God doth not love them, but even the clean contrary. ---- Now (thou, O man of God) for the Lords ſake, let us not for the love of this life, tarry here too long, and be occaſion of delay of that glorious conſummation of all Chriſts Sufferers, in hope and expectation whereof the former Martyrs have departed in the Lord, and the which alſo the living indued with Gods Spirit, ought ſo earneſtly to deſire, &c. crying out, *Come Lord Jeſus, come.* Then ſhall our weak body be transfigured and made like to Chriſts glorious body, and then ſhall we ſee, and have the unſpeakable joy and fruition of the glorious Majeſty of our Lord, even as he is. Who, or what then ſhall let us to jeopard? yea to ſpend this life, which we have here, in Chriſts Cauſe? in our Lord God his Cauſe? O therefore thou man of God, that art loaden, and ſo letted, like unto a great bellied woman, that thou canſt not flie the plague, yet if thou luſt after ſuch things, as I have ſpoken of, ſtand faſt whatſoever ſhall befall thee in thy Maſters Cauſe, and take this thy letting to flie for a call from God to fight in thy Maſter Chriſts Cauſe. Of this be thou certain, they can do nothing unto thee, which thy Father is not aware of, or hath not foreſeen before: they can do no more then it ſhall pleaſe him to ſuffer them to do for the furtherance of his glory, edifying of his Church, and thine own ſalvation. ---- O be not afraid, and remember the end. What I have ſpoken for the comfort of the big-bellied woman, I mean to be ſpoken likewiſe to the Captive and Priſoner in Gods Cauſe; for ſuch I count to be as it were already ſummoned and preſſed to fight under the Banner of the Croſs of Chriſt,

Rev. 22.

Christ, and as it were Souldiers allowed and taken up for the Lords Wars, to do their Lord and Master good and honourable service, and to stick to him even unto death, &c. To conclude, I say unto all that love Christ Jesus our Redeemer and Saviour, that love to follow the wayes of the holy Ghost, who is our Comforter and Sanctifier, that love Christs Spouse and Body, &c. yea, that love life and their souls health. Hearken my dear Brethren and Sisters, &c. to the Word of our Saviour Jesus Christ, spoken to his Apostles, and meant to all his in St. *Matthew*'s Gospel, Fear not them which kill the body, for they cannot kill the soul; but fear him, &c. --- The Lord grant us of his heavenly grace and strength, that here we may so confess him in this world amongst this adulterous generation, that he may confess us again at the last day before his Father, &c. ----

Pag. 524. *Mat.* 10.

In his Reasons why Images should not be placed and erected in Churches. ---- First the words of the Command, *Exod.* 20. repeated more plainly, *Deut.* 27. where observe those words, Thou shalt not make to thy self, mean, to any use of Religion: and those, And setteth it in a secret place, imply, that no man durst then commit Idolatry openly. ---- The reason why God gave this general Prohibition is, lest thou being deceived, shouldst bow down to them, and worship them. This general Law is generally to be observed, though some be not hurt by them. *Moses* was not deceived or seduced by *Jethro*'s Daughter, nor *Boaz* by *Ruth*, a woman of *Moab*; yet the general Law was to be observed, Thou shalt not joyn thy children in marriage with strangers, least she seduce thy Son, &c. --- If by vertue of the second Commandment Images

Pag. 992.

Pag. 993.

Deut. 7.

were not lawfull in the Temple of the Jews, then by the second Command they are unlawfull in the Churches of Christians; but, &c. in the Tabernacle and Temple of God no Images were appointed openly to beset, nor by practice afterwards used or permitted, so long as Religion was purely observed; therefore, &c. For the second Command is moral and not ceremonial, &c. The Jews by no means would consent to *Herod*, *Pilate*, or *Petronius*, that Images should be placed in the Temple at Jerusalem, but rather offered themselves unto death, then to consent unto it. Besides that *Josephus* commends them for observing the meaning of the Law: sure they would not have endangered themselves so far, if they had thought Images had been indifferent in the Temple of God. ---- *Athanasius* tells us, The invention of Images came of no good, but of evil, and whatsoever hath an evil beginning, can never in any thing be judged good, seeing it is wholly naught. ---- *Tertullian* expounding those words, Little Children, beware of Images, saith, That the meaning is, as if he had said, Little Children, keep your selves from the shape it self or form of them. Images in the Church either serve to edify, or to destroy. If they edify, then there is one kind of edification, which the Scriptures neither teach nor
1 *Cor.* 14. command, but alwayes disallow: if they destroy, they are not to be in the Church. The Command of God is, Thou shalt not lay a stumbling-block before the blind, and cursed is he that maketh the blind wander in his way. Images are snares and
Pag. 994. traps for the feet of the ignorant. ---- Images do not stir up the mind to Devotion, but distract the mind from Prayer, hearing of Gods Word, &c. Hence in the Council-chamber of the *Lacedemoni-*

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ans no picture was ſuffered, leaſt in Conſultation of the weighty matters of the Commonwealth, their minds by the ſight of the outward Image might be withdrawn or wander from the matter. ---- To allow a moſt certain peril for an uncertain profit, and the greateſt danger for the ſmalleſt benefit, in matters of Faith and Religion, is a tempting of God, and a grievous offence. --- In the Primitive Church there were no Images in places of Aſſembly for Religion; this the Heathens objected to the Chriſtians for a crime, as *Origen* and *Arnolius* teſtifie, *&c.* ---- *Lactantius* ſaith, It is not to be doubted that there is no Religion, whereſoever is any Image. --- Not onely by *Varro*'s judgement, but alſo by St. *Auguſtine*'s approbation of *Varro*, the moſt pure and chaſt obſervation of Religion, and neareſt the Truth, is to be without Images. --- By the judge- *Pag.995.*
ment of this ancient Father (*Epiphanius*) to permit Images in Churches is againſt the Authority of Scripture, meaning, againſt the ſecond Commandment, *&c.* Beſides *Epiphanius* doth reject not onely graven and molten, but painted Images. Again, he ſpared not the Image of Chriſt: yea, he did not onely remove it, but with a vehemency of zeal cut in pieces: and he is carefull that no ſuch kind of painted Images be permitted in the Church. --- It is manifeſt to them that read Hiſtories, that not onely Emperours, but alſo divers and ſundry Counſils in the Eaſt Church have condemned and aboliſhed Images both by Decrees and Examples. --- But this notwithſtanding experience hath declared, *Pag.996.*
That neither Councils, nor Writings, Preachings, Decrees, making of Laws, preſcribing of Puniſhments, have holpen againſt Images, to which Ido-

latry hath been committed, nor againſt Idolatry, whilſt Images ſtood. ---

In his Letter to his Dear Brother, and Reverend
*Pag.*147. Fellow-Elder in Chriſt *John Hooper*. ---- My dearly beloved Brother, *&c.* whom I reverence in the Lord, *&c.* Forasmuch as I underſtand by your works, that we throughly agree and wholly conſent together in thoſe things which are the grounds and ſubſtantial points of our Religion, againſt which the world ſo furiouſly rageth in our dayes, howſoever in time paſt by certain by-matters and circumſtances of Religion, your wiſdome and my ſimplicity (I grant) hath a little jarred, each of us following the abundance of his own ſenſe and judgement. Now (I ſay) be you aſſured, that even with my whole heart, God is my witneſs, in the bowels of Chriſt, I love you in the Truth, and for the Truths ſake, which abideth in us; and, as I am perſwaded, ſhall by the grace of God abide in us for evermore.

Becauſe the world, as I perceive, Brother, buſily conſpireth againſt Chriſt our Saviour, with all poſſible force and power, let us joyn hands together in
*Pag.*148. Chriſt; and if we cannot overthrow, yet to our power, and as much as in us lies, let us ſhake thoſe high Altitudes, not with carnal but with ſpiritual weapons. Let us alſo prepare our ſelves for death, by which after our ſhort afflictions here, by the grace of our Lord Jeſus Chriſt, we ſhall triumph together with him in eternal glory. I pray you Brother ſalute in my Name your Reverend Fellow-Priſoner and Venerable Father Dr. *Cranmer*, by whom, ſince the firſt day that I heard of his moſt godly and fatherly conſtancy, in confeſſing the Truth of the Goſpel, I have conceived great conſolation

lation and joy in the Lord. --- It will alſo be to me great joy to hear of your conſtancy and fortitude in the Lords Quarrel.

I am earneſtly moved to counſel you, not to haſten the publiſhing of your Works, eſpecially under your own Name, leaſt your mouth ſhould be ſtopped hereafter, and all things taken away from the reſt of the Priſoners, whereby otherwiſe if it ſo pleaſe God, may be able to do good to many. Farewell in the Lord, my moſt Dear Brother. --- Once again and for ever in Chriſt, my moſt Dear Brother farewell.

Rieux.

Dionyſius de Rieux was one of them who was firſt burned at *Melda*, or *Meaux* in *France*, *An.* 1528. for ſaying, That the Maſs is a plain denial of the Death and Paſſion of Chriſt. He was alwayes wont to have in his mouth the Words of Chriſt, *He that denieth me before men, him alſo will I deny before my Father.* Fox, *Vol.* 2. *pag.* 128.

Rogers.

Mr. *John Rogers* preaching at *Paul's* Croſs even after Queen *Mary* was come to the Tower of *London*, confirmed the Truth of that Doctrine which he and others had there taught in King *Edward's* dayes, exhorting the people conſtantly to remain in the ſame, and to beware of all peſtilent Popery, Idolatry and Superſtition. For that Sermon he was called in Queſtion. Fox, *Vol.* 3. *pag.* 119.

In his Examination and Anſwer *Jan.* 22. 1555. ---- I never granted King *Henry* the Eighth to have any Supremacy in ſpiritual things, as are the forgiveneſs of ſins, giving of the holy Ghoſt, authority to be a Judge above the Word of God. *Pag.* 120.

--- The Chancellor aſſerting, That the Parliament

ment that abolished the Popes Supremacy was with most great cruelty constrained thereunto. He answered, With cruelty? Why then I perceive that you take a wrong way with cruelty to perswade mens consciences; for it should appear by your doings now, that the cruelty then used hath not perswaded your consciences. How would you then have your consciences perswaded with cruelty?---

Pag. 122. Sir *Richard Southwell* telling him, That he would not burn in this year, when it cometh to the Purpose: he answered, Sir, I cannot tell, but I trust to my Lord God, yes; lifting up his eyes to Heaven.--- I desire the hearty and unfeigned help of the Prayers of all Christs true Members, the true Imps of the true unfeigned Catholick Church, that the Lord God of all consolation will now be my comfort, aid, strength, buckler and shield, as also of all my Brethren that are in the same case and distress, that I and they all may despise all manner of threats and cruelty, and even the bitter burning fire, and the dreadfull dart of death, and stick like true Souldiers to our dear and loving Captain Christ, our onely Saviour and Redeemer, and the onely true Head of the Church, that doth all in us all, which is the property of an Head, and that we do not traiterously run out of his Tents, or rather out of the plain field from him, in the greatest jeopardy of the battel, but that we may persevere in the fight (if he will not otherwise deliver us) till we be most cruelly slain of his enemies: For this I most heartily, and at this present with tears most instantly and earnestly desire and beseech you all to pray.

In his second Examination and Answer *Jan.* 28, 29. 1555. --- Should (said the Chancellor) when the Parliament hath concluded a thing, any private per-

perſon have authority to diſcuſs, whether they had done right or wrong? No, that may not be. I anſwered ſhortly, That all the Laws of men might not, neither could rule the Word of God, but that they all muſt be diſcuſſed and judged thereby, and obey thereto: and neither my conſcience, nor any Chriſtians could be ſatisfied with ſuch Laws, as diſagreed from that Word.

---- Mr. *Hooper* and Mr. *Cardmaker* were examined before me. The Lord grant us grace to ſtand together, fighting lawfully in his Cauſe, till we be ſmitten down together, if the Lords Will be ſo to permit it; for there ſhall not an hair of our heads periſh againſt his Will, but with his Will; whereunto the ſame Lord grant us to be obedient unto the end and in the end. *Amen.* Sweet, mighty and merciſull Lord Jeſus, the Son of *David*, and of God. *Amen*, *Amen*, let every true Chriſtian ſay and pray. *Pag.* 123.

---- I told the Chancellor, That I would not be out of the Catholick Church, but into his Church by Gods grace, I would never come. Well (ſaid he) then is our Church falſe and Antichriſtian? Yes ſaid I. ---- When I deſired leave to confirm my Doctrine by writing, you would not grant it, becauſe I was a private perſon, and the Parliament was above the Authority of all private Perſons; and therefore the ſentence thereof might not be found fault with, *&c.* And yet my Lord (ſaid I) I can ſhew that one man hath come into a general Council, and after the whole had agreed upon an Article, hath by the Word of God declared ſo pithily that the Council had erred in declaring the ſaid Article, that he cauſed the whole Council to alter their Act. ---- *Panormitanus* alſo (ſaid I) ſaith, That *Pag.* 124.

unto

unto a ſimple Lay-man that bringeth the Word of God with him, there ought to be given more credit, then to a whole Council aſſembled together.

---- The Chancellor facing me, and hoping to daſh me out of Countenance, I told him, in that Cauſe, being Gods Cauſe, he ſhould not make me afraid to ſpeak. ----

I was never the worſe but the better to be earneſt in a juſt and true cauſe, and in my Maſter
Pag. 125. Chriſts matters. ---- When *Wincheſter* had read the Condemnation, he declared that I was in the great curſe, *&c.* Well my Lord (ſaid I) here I ſtand before God and you, and all this honourable Audience, and take him to witneſs, that I never wittingly nor willingly taught any falſe Doctrine; and
Pag. 126. therefore have I a good conſcience before God and all good men. I am ſure you and I ſhall come before a God that is righteous, before whom I ſhall be as good a man as you: and I nothing doubt but that I ſhall be found there a true Member of the true Catholick Church of Chriſt, and everlaſtingly ſaved: and as for your falſe Church, ye need not to excommunicate me forth of it, I have not been in it theſe twenty years, the Lord be thanked therefore. But now ye have done what ye can, my Lord, I pray you yet grant me one thing, that my poor wife being a ſtranger, and having ten children by me, may come and ſpeak with me as long as I live. She ſhall not come at thee ſaid he. Then I have tried out all your charity ſaid I. ---- Two things more I purpoſed to have touched, if I could have been permitted: The one, how it was lawfull for a private man to reaſon and write againſt a wicked Act of Parliament, or ungodly Council, *&c.* The other was to prove, that Proſperity was not alwayes a token

ken of Gods love. For the first --- I shall adde one example more. The high Priests, the Elders, Scribes and Pharisees decreed in their Council, and gave the same command to the Apostles, that they should not preach in the Name of Christ, as ye have also forbidden us. Notwithstanding when they were charged therewithall, they answered, We ought more to obey God then man. Even so we may answer you, God is more to be obeyed then man; and your wicked Laws cannot so tongue-tie us, but we will speak the Truth. The Apostles were beaten for their boldness, and they rejoyced that they suffered for Christs Cause. Ye have also provided rods for us, and bloody whips; yet when ye have done that which Gods Hand and Counsel hath determined, that ye shall do, be it life or death, I trust that God will so assist us by his holy Spirit and Grace, that we shall patiently suffer it, and praise God for it. And whatsoever become of me and others, which now suffer for speaking and professing the Truth, yet be ye sure that Gods Word will prevail and have the upper hand, when your bloody Laws and wicked Decrees, for want of sure foundation, shall fall in the dust. --- For the second point. --- It may please your Lordship to understand, That we poor Preachers whom you so evil intreat, did most boldly and plainly rebuke the evil government of those under King *Edward* in many things, especially their covetousness, and neglect and small regard to live after the Gospel, as also their negligence to occasion others to live thereafter. I might instance in what I once did at *Paul*'s Cross, for which I was fain to answer before all the Council, and many of my Brethren did the like; so that we for the not rebuking of their faults, shall not answer before God, nor

Pag. 127. *Acts* 5.

nor be blame-worthy before men.--- I am an *English* man born, and God knoweth do naturally wish
*Pag.*128. well to my Countrey. I have often proved that the things which I have much feared ſhould come to paſs, have indeed followed. I fear you have and will with your Governing bring *England* out of Gods Bleſſing into a warm Sun. I pray God I may fail of my gueſſing in this behalf: but truly that (*Englands* welfare) will not be with expelling the true Word of God out of the Realm, and the ſhedding innocent blood. --- Gods works are wonderfull and incomprehenſible by mans Wiſdome, &c.
Jer. 12. He hath put his Beloved and Dear Heart into his enemies hands. ---- This to worldly wiſe men is a madneſs above all madneſs, and yet God doth this. ---- Can the world ſhew the cauſe? ---- This I am right ſure of, that it was not becauſe they were in Hereſies, and ſubject to falſe gods ſervices, and idolatry, and their enemies men of God, and beloved of God. --- The *Herods* and *Pharaohs* plainly determined, that if the men which they killed and handled evil had been Gods people, God would never have ſuffered them to come into their hands, but rather have done the contrary, and have let *John Baptiſt* kill *Herod*, and the *Iſraelites Pharaoh* and *Nebuchadnezzar*. Even the like is now to be ſeen in us, and in our moſt cruel adverſaries. They are not therefore the Catholick Church, becauſe our mercifull God hath at this preſent given our lives into their hands: neither are we therefore Hereticks,
John 1. becauſe we ſuffer puniſhment at their hands.--- The
Acts 16. holy men of God recorded in Scripture, were in
Acts 17. their daves accounted to be Hereticks, Seditious,
Acts 21. and Diſturbers of the whole world. ---- But here
Acts 22. they will cry out, Lo theſe men will be ſtill like
*Pag.*129.

John

John Baptists, the Apostles and Prophets, *&c.* I answer, We make not our selves like to them in doing miracles, *&c.* but onely in this, in Doctrine, and in suffering persecution and infamy for the same. We have preached their very Doctrine, and none other thing, and for this Cause we suffer the like reproach, shame, and rebuke of the world, and the like persecution, losing of our goods and lives, forsaking (as our Master Christ commandeth) Father, Mother, Sister, Brethren, Wives, Children, and all that there is, being assured of a joyfull Resurrection, and to be crowned in glory with them, according to the infallible Promises made unto us in Christ, our onely and sufficient Mediatour, *&c.* ---- But let us now consider, that if it be Gods good will and pleasure to give his own beloved heart, *i. e.* his beloved Church and the Members thereof, into the hands of their Enemies, to chasten, try, and prove them, and to bring them to the true unfeigned acknowledging of their own natural stubbornness, disobedience towards God and his Commands, as touching the love of God and their Brethren, and their natural inclination and readiness to love Creatures, to seek their own lusts, and pleasures, *&c.* to promote repentance in them, and crying to God for forgiveness, and for the aid of the Spirit daily to mortifie those evil desires and lusts, *&c.* with many other causes. What doth he hereafter with those Enemies, into whose hands he hath given his tenderly beloved Darlings? He destroyeth and damneth the impenitent Enemies, as is evident in *Herod*, *Pharaoh*, *&c.* ---- And think ye that bloody butcherly Bishop of *W.* and his most bloody Brethren shall escape? or that *England* shall not for their offences, and especially

for

for the maintenance of their Idolatry, and wilful following of them, not abide a great brunt? Yes undoubtedly. If God look not mercifully on *England*, the seeds of utter destruction are sown in it already, *&c.* ---- Spite of *Nebuchadnezzar*'s beard, and maugre his heart, the captive, inthralled, and miserable Jews must come home again, and have their City and Temple builded up again by *Zerubbabel*, *&c.* and *Babylon*'s Kingdome must go to ruine, and be taken of Strangers, the *Persians* and *Medes*. So shall the dispersed *English* Flock be brought again into their former estate, or to a better, *&c.* and our bloody Babylonical Bishops, *&c.* brought to utter shame and ruine; for God cannot, and undoubtedly will not for ever suffer their abominable lying false doctrine, their hypocrisie, bloodthirst, whoredome, idleness, their pestilent life, pampered in all kind of pleasure, their Thrasonical boasting pride, their malicious, envious, and poysoned stomacks, which they bear towards his poor and miserable Christians. If judgement begin at the House of God, *&c.*

Pag. 130.

The morning that he should be burnt, he was found fast asleep, so that he could scarce with much jogging be awakened. At last being raised and waked and bid to make haste; Then (said he) if it be so, I need not to tie my Points. So little daunted was this *Proto Martyr*, of all the blessed Company that suffered in Queen *Mary*'s dayes, at the tidings of death and of such a death.

After he was degraded by *Bonner* but one Petition, *viz.* That he might talk a few words with his Wife before his burning, but that would not be granted. Probably he desired to speak to her, that he might reveal where he had hid the Book he had writ

writ of his Examinations and Anſwers: But mans malice could not hinder Gods Providence from bringing that Book to his Wifes hands after his death out of the blind corner in the Priſon, where he had hid, and where it could not be found by his enemies, though they made diligent ſearch for his Papers.

When he was in Priſon he told the Printer of Mr. *Fox's Acts and Mon.* who was then a Priſoner alſo for Religion, thus, Thou ſhalt live to ſee the alteration of this Religion, and the Goſpel to be freely preached again, and therefore have me commended to my Brethren, as well in Exile, as others, and bid them be circumſpect in diſplacing the Papiſts, and putting good Miniſters into Churches, or elſe their end will be worſe then ours. *Pag.* 131.

Whilſt he was a Priſoner in *Newgate* he had deviſed, that he with his Fellows ſhould have but one meal a day, they paying for two, the other meal ſhould be given to thoſe that lacked on the other ſide of the Priſon: but their Keeper would not ſuffer it.

The Lords Day before he ſuffered he drank to Mr. *Hooper*, being then underneath him, and ſaid, That there never was a little Fellow, that would better ſtick to a man, then he would ſtick to him: Suppoſing they ſhould both be burnt together. But it hapned otherwiſe.

As he was to be brought out of *Newgate* to *Smithfield*, Mr. *Woodroofe*, one of the Sheriffs, came to him, and asked him if he would recant? That which I have preached (ſaid Mr. *Rogers*) I will ſeal with my blood. Then (ſaid the Sheriffe) thou art an Heretick. That ſhall be known (ſaid he) at the day

day of Judgement. Well (said *W.*) I will never pray for thee. But (said he) I will pray for you.

A little before his burning at the Stake, his Pardon was brought to him, if he would recant: but he utterly refused it.

His Wife and Children being eleven in number, ten that could go, and one sucking on the Breast, met him by the way as he was going towards *Smithfield*: but this sight, grievous indeed to flesh and blood, could nothing move him.

As he was burning, he washed his hands (as it were) in the flame.

Romanus.

Fox, *Vol.* I. *pag.* 115. When *Galerius* with *Asclepiades* invaded the City of *Antioch*, by force of Armes to drive the Christians to renounce their pure Religion, *Romanus* ran to the Christians, at that time congregated together, and declared that the Wolves were at hand, that would devour the Christian Flock; but fear not (said he) neither let this imminent peril disturb you my Brethren. Hereupon old Men and Matrons, Fathers and Mothers, young Men and Maidens were most ready to shed their blood in the *Pag.* 116. defence of their Christian Profession. ---- *Romanus* so encouraged them, that they did not stick to offer their naked throats, wishing gloriously to die for the Name of their Christ.

Whereupon *Romanus* was brought before the Emperour, who said, What? art thou the Author of this sedition? art thou the cause why so many shall lose their lives? By the gods I swear thou shalt smart for it; and first in thy flesh shalt thou suffer the pains, whereunto thou hast encouraged the hearts of thy fellows. *Romanus* answered, Thy sentence, O Emperour, I joyfully embrace. I refuse

ſuſe not to be ſacrificed for my Brethren, and that by as cruel means, as thou canſt invent: And whereas thy Souldiers were repelled from the Chriſtian Congregation, that ſo hapned, becauſe it lay not in Idolaters and worſhippers of Devils to enter into the holy Houſe of God, and to pollute the Place of true Prayer.

When the Tormenters would not truſs him up and draw out his Bowels, becauſe he was of noble Parentage; the Captain commanded him to be ſcourged with Whips with knaps of Lead at the ends. Inſtead of tears, ſighs, and groans, *Romanus* ſung Pſalms all the time of his whipping, requiring them not to favour him for his noble Birth. Not the blood of my Progenitors (ſaid he) but Chriſtian Profeſſion maketh me Noble.

When the Captain commanded his Sides to be lanced with Knives, until the Bones appeared white again: Sorry am I, O Captain (ſaid he) not that my fleſh ſhall be thus cut and mangled; but for thy cauſe am I ſorrowfull, who, being corrupted with damnable errours, ſeduceſt others.

He preached the ſecond time the living God, and the Lord Jeſus Chriſt, his welbeloved Son, and eternal life through faith in his blood; together with the abomination of idolatry, *&c.* Whereupon his face was buffeted, his eye-lids torn with their nails, his cheeks ſcotched with knives, the skin of his beard was plucked by little and little from the fleſh, *&c.* Thereupon the meek Martyr ſaid, I thank thee, O Captain, that thou haſt opened unto me many mouths, whereby I may preach my Lord and Saviour Chriſt: Look how many wounds I have, ſo many mouths I have lauding and praiſing God.

When the Captain blaſphemingly ſaid, Thy crucified Chriſt is but a yeſterdays God; the gods of the Gentiles are of moſt Antiquity. *Romanus* deſired the Captain to hear what a Child of ſeven years of age would ſay. His requeſt being granted, Tell me my Babe (ſaid *Romanus*) whether thou think it reaſon that we worſhip one Chriſt, and in Chriſt one Father, or elſe that we worſhip infinite gods? To whom the Babe anſwered, That certainly whatſoever it be that men affirm to be God muſt needs be One; which with One is one and the ſame: and in as much as this One is Chriſt, of neceſſity Chriſt muſt be the true God; for that there be many gods we Children cannot believe.

The Captain hereat amazed, ſaid, Thou young Villain and Traitor, where and of whom learnedſt thou this Leſſon? Of my Mother (ſaid the Child) with whoſe milk I ſucked in this Leſſon, that I muſt believe in Chriſt.

The Captain thereupon commanded the Child to be hoiſed up and ſcourged. The joyfull Mother onely ſaw that ſight with dry eyes: yea, ſhe rebuked her ſweet Babe for craving a draught of cold water. She charged him to thirſt after the Cup, that the Infants of *Bethlem* once drank of, forgetting their Mothers Milk and Paps. She willed him to remember little *Iſaac*, who beholding the Sword wherewith, and the Altar whereon he ſhould be ſacrificed, willingly proffered his tender neck to the dint of his Fathers Sword.

Then the butcherly Tormentor pluckt the skin from the Crown of his head, hair and all. The Mother cried, Suffer my Child, anon thou ſhalt paſs to him, that will adorn thy naked head with a Crown of eternal Glory. The Child received

ved the ſtripes with a ſmiling countenance.

As they laid hands on *Romanus*, to carry him to the place of Execution, he looked back, and ſaid, I appeal from this thy tyranny, O Judge unjuſt, unto the righteous Throne of Chriſt, that upright Judge; not becauſe I fear thy cruel torments and mercileſs handlings, but that thy judgements may be known to be cruel and bloody.

When the Tormentor required the Child of the Mother, who had taken it up in her arms, ſhe kiſſing it, delivered the Babe, and ſaid, Farewell my ſweet Child; and as the Hangman was cutting off its head, ſhe ſang, *Pag.* 117.

All laud and praiſe, with heart and voice,
O Lord, we yield to thee:
To whom the death of all thy Saints
We know moſt dear to be.

When *Romanus* was caſt into the fire, he ſaid he ſhould not burn. Accordingly a great ſtorm aroſe (as it is reported) and quenched the fire.

Then his Tongue was cut out. Nevertheleſs he ſpake, ſaying, He that ſpeaketh Chriſt, ſhall never want a Tongue. Think not that the Voice, that uttereth Chriſt, hath need of the Tongue to be the Miniſter.

Euſebius ſaith, That by his conſtancy in enduring his Tongue to be pull'd out of his Mouth, he really declared to all, that a divine Vertue is never wanting to any, who ſuffer for godlineſs ſake, which doth both mitigate their griefs, and corroborateth their hearts. Euſeb. *Eccl. Hiſt. Gr. & Lat.* *pag.* 320.

This valiant Souldier of Chriſt was not at all

terrified thereat, but of his own accord put out his Tongue, and willingly yielded the ſame to the Tormentors hands.

Then he was clapt in Priſon again, and there a long while cruelly tormented, and at laſt in the year 306. ſtrangled, and thereby according to his own deſire was crowned with Martyrdome.

Roper.

Fox, *Vol.* 3. *pag.* 537. *George Roper*, a young man, at his coming to the Stake, putting off his Gown, fetcht a great leap.

So ſoon as the flame was about him, he put out both his arms from his body like a roode, and ſo ſtood ſtedfaſt, not plucking his arms in at all, till the fire had conſumed them, and burnt them off.

Rough.

Fox, *Vol.* 3. *pag.* 860. Mr. *John Rough*, a famous *Scotch* Miniſter in *England* in King *Edward*'s dayes, at the beginning of Queen *Mary*'s reign fled into *Frizeland* with his Wife, where he laboured for his living in knitting of Caps, Hoſe, *&c.* till lacking of Yarn, *&c.* he came over into *England* to provide for the maintenance of his Occupation; and at *London* hearing of the ſecret Society and holy Congregation of Gods Children there aſſembled, he joyned himſelf unto them; and afterwards being elected their Miniſter, continued for ſome time in fellowſhip with them, teaching and confirming them in the Truth and Goſpel of Chriſt. But not long after he was by a falſe Brothers treachery taken, and clapt in *Newgate*.

Pag. 862. When he was before *Bonner*, he told him, That he utterly deteſted the Service then uſed, and that if he ſhould live as long as did *Methuſelah*, yet he would never come to hear the abominable Maſs, and other Service, being as it was then.----

Dr.

Dr. *Watſon* then Biſhop of *Lincoln*, being at his Examination, urged that he had done more hurt in the North Parts in King *Edward*'s dayes, then an hundred beſides, *&c.* Why Sir (ſaid Mr. *Rough*) Is this the reward I have for ſaving your life in thoſe dayes?

He ſaid, he had lived thirty years, and yet had never bowed his knee to Ball.

Before *Bonner* he affirmed, That he had been twice at *Rome*, and there had ſeen plainly with his eyes, that the Pope was the very Antichriſt; for he ſaw more reverence given to him, then to that which they accounted their God.

Mr. *Rough* having been at the burning of *Auſtoo* in *Smithfield*, and returning homeward again, met with one that as'd him, where he had been? I have been (ſaid he) where I would not for one of mine eyes but I had been. Where have you been? replied his Friend. Forſooth (ſaid he) to learn the way. And ſo he told him, he had been at the burning of *Auſtoo*, where ſhortly after he was burned himſelf.

In his Letter to ſome Friends. ---- The comfort of the Holy Ghoſt make you able to give conſolation to others, in theſe dangerous dayes, when Satan is let looſe, but to the trial onely of the choſen, when it pleaſeth our God to ſift his Wheat from the Chaffe. ---- I ſpeak to Gods glory; my care in my great temptations was to have the ſenſes of my ſoul open, to perceive the Voice of God, ſaying, *Whoſoever denieth me before men, him will I deny before my Father and his Angels*: And to ſave the life corporal, is to loſe the life eternal: and he that will not ſuffer with Chriſt, ſhall not reign with him. Therefore, moſt tender Ones, I have

by Gods Spirit given over the fleſh, with the fight of my ſoul, and the Spirit hath the victory. The fleſh ſhall now ere it be long, leave off to ſin: the Spirit ſhall reign eternally. I have choſen Death to confirm the Truth by me taught. What
*Pag.*863. can I do more? Conſider with your ſelves, that I have done it for the confirmation of Gods Truth. Pray that I may continue to the end. The greateſt part of the aſſault is paſt, I praiſe my God. I have in all my aſſaults felt the preſent aid of my God, I give him moſt hearty thanks therefore. Look not back, nor be ye aſhamed of Chriſts Goſpel, nor of the bonds I have ſuffered for the ſame. ---- It is no time for the loſs of one man in the Battel for the Camp to turn Back. Up with mens hearts; blow down the dawbed Walls of Hereſie. Let one take the Banner, and the other the Trumdet; I mean, not to make corporal reſiſtance, but pray, and ye ſhall have *Elias* defence, and *Elizeus* company to fight for you. The Cauſe is the Lords. ----My heart with pangs of death is aſſaulted: but I am at home yet with my God alive. Pray for me, *&c.* ----

From Newgate *Priſon in haſte, the day of my Condemnation.*

J. R.

In his Letter to the Congregation two dayes before he ſuffered. ---- Whoſoever will live godly in Chriſt Jeſus, muſt ſuffer perſecution; for it is given unto them not onely to believe, but to ſuffer: and the Servant or Scholar cannot be greater then his Lord or Maſter; but by the ſame way the Head is entred, the Members muſt follow. ---

My

My dear ſoul is departing this Life to my great advantage; I make change of mortality for immortality, of corruption to put on incorruption, to make my body like to the Corn caſt into the ground, which except it die firſt it can bring forth no good fruit. ---- Happy are they that die in the Lord, which is to die in the Faith of Chriſt, profeſſing and confeſſing the ſame before many Witneſſes. ---- What a Journey (by Gods power) I have made theſe eight dayes, is above fleſh and blood to bear: but (as *Paul* ſaith) *I may do all things through him, who worketh in me, Jeſus Chriſt.* My courſe (Brethren) I have run, I have fought a good fight, the Crown of Righteouſneſs is laid up for me, my day to receive it is not long to. Pray (Brethren) for the enemy doth yet aſſault. ---- Be not aſhamed of the Goſpel of the Croſs, by me preached, nor of my ſuffering; for with my blood I affirm the ſame. I go before. I ſuffer firſt the baiting of the Butchers Dogs; yet I have not done what I ſhould have done. ---- What was undone, impute that to frailty and ignorance, and with your love cover that which was and is naked in me. God knoweth ye are all tender to me. My heart burſteth for the love of you. Ye are not without the great Paſtour of your ſouls, who ſo loveth you, that if men were not to be found (as God be praiſed there is no want of them) he would cauſe ſtones to miniſter unto you. Caſt your care on that Rock, the wind of temptation ſhall not prevail. Faſt and pray; for the dayes are evil. Look up with your eyes of hope; for your redemption is not far off, (but my wickedneſs hath deſerved that I ſhall not ſee it) and alſo that which is behind of the blood of our Brethren, which

Pag. 864. ſhall alſo be laid under the Altar, ſhall cry for your relief. ----

The *Friday* at night before Mr. *Rough* was taken, being in his Bed he dreamed, That he ſaw two of the Guard leading *Cuthbert Sympſon* (Deacon of the ſaid Congregation) and that he had the Book about him, wherein were written the Names of all them, that were of the Congregation. Afterwards he awaked, and having told the dream unto his Wife, after ſome time ſpent in reading, he fell aſleep again, and dreamed the ſame dream again: and awaking, told his Wife his dream, and ſaid, O Brother *Cuthbert* is gone. And whilſt he was making ready for to go and ſee how it was with him, Mr. *Sympſon* came into Mr. *Rough's* Houſe, and brought the Book with him. Mr. *Rough* having told him his dream, perſwaded him to carry the Book no more about with him: which he was loth to promiſe; becauſe (ſaid he) dreams are but fancies, and not to be credited. Then Mr. *Rough* ſtraitly charged him in the Name of the Lord to do it. Whereupon Mr. *Sympſon* left the Book with Mrs. *Rough*. And ſo the Congregation was preſerved.

Pag. 865. The next night Mr. *Rough* dreamed, That he himſelf was forcibly carried to the Biſhop, and that the Biſhop pluckt off his beard, and caſt it into the fire, ſaying theſe words, Now I may ſay, I have had a piece of an Heretick burned in my Houſe. And ſo accordingly it came to paſs.

Roſe.

Fox, *Vol.* 3. *Pag.* 933. Mr. *Thomas Roſe* born at *Exmouth* in *Devon*, when he was firſt taken, was ſorely ſtocked in Priſon. The Stocks were very high and great; ſo that day and night he did lie with his back on the ground,

ground, upon a little ſtraw, with his heels ſo high, that by means the blood was fallen from his feet, his feet were without ſenſe for a long time.---His Mother might not be ſuffered to ſee him. --- Afterwards *Cranmer* ſet him at liberty. ---

When he was brought before *Gardiner*, being taken at *Bow* in *London* with five and thirty more, *Wincheſter* told him, That he would know who were his Maintainers, or elſe he would make him a foot longer. My Lord (ſaid he) you ſhall do as much as pleaſeth God, and no more, yet the Law is in your hand; but I have God for my Maintainer, and none other. *Pag.* 934.

At his ſecond Examination the Chancellour ask'd him, What he ſaid to the real preſence in the Sacrament? I wiſt right right well (ſaid he) you are made an inſtrument to ſeek innocent blood: Well, you may have it, if God permit, it is preſent, and at hand; for I came not hither to lie, but to die (if God ſee it good) in defence of that which I have ſaid: Wherefore you may begin when you think good, *&c.* ---- *Pag.* 935.

At his third Examination the Biſhop ſaying, Ah Sirrah, you will admit nothing but Scripture, I ſee well: No truly my Lord (ſaid he) I admit nothing but Scripture for the Regiment of the Soul; for Faith cometh by hearing, and hearing by the Word of God; and where the Word of God is not, there ought no belief to be given; for whatſoever is not of Faith is ſin. ---

Roth.

Richard Roth in his Letter to certain Brethren and Siſters condemned at *Colcheſter*, and ready to be burned for the teſtimony of the Truth. ---- O dear Brethren and Siſters, how much have you Fox, *Vol.* 3. *pag.* 848.

to

to rejoyce in God, that he hath given you such faith to overcome this blood-thirsty Tyrant thus far? And no doubt but he that hath begun that good work in you, will fulfill it to the end. O dear Hearts in Christ, what a Crown of Glory shall ye receive with Christ in the Kingdome of God? Oh that it had been the good will of God, that I had been ready to have gone with you. I lie in my Lords Little-ease in the day, and in the night in the Cole-house alone, and we look every day when we shall be condemned; but I lie still at the Pools brink, and every man goeth in before me; but we abide patiently the Lords leisure, with many Bands, in Fetters and Stocks, by the which we have received great joy in the Lord. And now fare you well dear Brethren and Sisters in this World, but I trust to see you in the Heavens face to face. ---- How blessed are you in the Lord, that God hath found you worthy to suffer for his sake. ---- O be joyfull even unto death. *Fear it not*, saith Christ, *for I have overcome death.* ---- Be strong, let your hearts be of good comfort, and wait you still for the Lord. He is at hand. The Angel of the Lord pitcheth his Tent round about them that fear him, and delivereth them which way he seeth best; for our lives are in the Lords hands, and they can do nothing unto us, before God suffer them: Therefore give all thanks to God. O dear Hearts, you shall be clothed with long white Garments upon the Mount *Sion*, with the multitude of Saints, and with Jesus Christ our Saviour, who will never forsake us. O blessed Virgins, you have played the wise Virgins part, in that you have taken Oyl in your Vessels, that ye may go in with the Bridegroom,

when

when he cometh, *&c.* but as for the fooliſh, they ſhall be ſhut out; becauſe they made not themſelves ready to ſuffer with Chriſt, neither go out to take up his Croſs. O dear Hearts, How precious ſhall your death be in the ſight of the Lord? for dear is the death of his Saints. O fare you well, and pray. The grace of our Lord Jeſus Chriſt be with you all. *Amen, Amen.* Pray, pray, pray.

By me R. R. *written with mine own blood.*

The Biſhop asking him what he thought of his Fellow-Priſoner *Ralf Allerton*; He anſwered, That he thought him to be one of the elect Children of God; and if he were put to death for his Faith and Religion, he thought he ſhould die a true Martyr.

The Biſhop asking him how he did like the Order and Rites of the Church, then uſed here in *England*; He ſaid, That he ever had, and then did abhor the ſame with all his heart.

Being perſwaded to recant, and ask mercy of the Biſhop: No (ſaid he) I will not ask mercy of him, that cannot give it.

Rought.

A *Suffolk* mān (ſo called) and his Wife and ſeveral others, being rebuked for going ſo openly, and talking ſo freely: Their anſwer was, They acknowledged and believed, and therefore they muſt ſpeak: and that their tribulation was by Gods good will and providence, and that his Judgements were right to puniſh them with others for their ſins: and that of very faithfulneſs and mercy

Fox, *Vol.* 3. *Pag.* 704.

mercy God had cauſed them to be troubled: and that one hair of their heads ſhould not periſh before the time; but all things ſhould work unto the beſt to them that love God: and that Chriſt Jeſus was their life and onely righteouſneſs: and that onely by faith in him, and for his ſeke all good things were freely given them, alſo forgiveneſs of ſins, and life everlaſting.

Rupea.

The Mirrour of Martyrs, *pag.*310.

You may (ſaid *Caſtalia Rupea*) throw my body from this ſteep Hill, yet will my ſoul mount upward again. Your blaſphemies more offend my ſoul, then your torments do my body.

Ruſſel.

The Eccleſiaſtical Hiſtory of Scotland, *pag.* 24.

Jeremy Ruſſel being apprehended in the Dioceſs of *Glaſgow* in *Scotland*, *A.* 1539. and railed upon, anſwered, This is your hour and power of darkneſs. Now ſit ye as Judges, and we ſtand wrongfully accuſed, and more wrongfully to be condemned; but the day ſhall come, when our innocence ſhall appear, and that ye ſhall ſee your own blindneſs, to your everlaſting confuſion. Go forward, and fulfill the meaſure of your iniquity.

He comforted his Fellow-Priſoner *Alexander Kennedy* (of whom ſee the ſecond Part under *K.*) ſaying, Brother fear not, more mighty is he that is in us, then he that is in the world: the pain that we ſhall ſuffer is ſhort, and ſhall be light; but our joy and conſolation ſnall never have end: and therefore let us contend to enter in unto our Maſter and Saviour by the ſame ſtrait way, which he hath taken before us: Death cannot deſtroy us; for it is deſtroyed already by him, for whoſe ſake we ſuffer.

Rycetto.

Rycetto.

Mr. *Anthony Rycetto* of *Vincence* being condemned to be drowned, his Son, about twelve years of age, comieg to visit him, besought him with tears to yield, and to save his life, that he might not be left fatherless. *A true Christian* (said his Father) *is bound to forego Goods, Children, yea, and life it self, for the maintenance of Gods honour and glory.* Foo, *Vol.* 3. *cont. pag.* 44.

A Captain telling him, That *Francis Sega* was resolved to recant: *What tell you me* (said he) *of Sega? I will perform my vows unto the Lord my God.*

A Priest presenting him with a wooden Crucifix, exhorting him to return, and to die in the favour of God, reconciling himself to the Church of *Rome*, the holy Spouse of Christ: But he rejected the Crucifix, and besought the Priest to come out of the snare of the Devil, to cleave to Jesus Christ, and to live, not according to the flesh, but after the Spirit. *If you do otherwise* (said he) *assure your selves your unbelief will bring you into that Lake of fire, that shall never be quenched; for though you confess with your mouth that you know Jesus Christ, yet you not onely deny him by your works, but you persecute him in his Members, being bewitched by the Pope, the open enemy of the Son of God.*

As he was carrying to be drowned, because it was very cold, he called for his Cloke, which they had taken from him. Whereupon the Wherry-man said unto him, Feareſt thou a little cold? What wilt thou do, when thou art cast into the Sea? Why art not thou carefull to save thy self from drowing? Dost not thou see that the poor Flea skips hither and thither, to save her life?

His

His answer was, *And I am now flying to escape eter-*
nal death.

Being arrived at the place where he was
suffer, the Captain put a Chain of Iron about h
middle, with a very heavy Stone fastned thereto
Then *Rycetto* lifting his eyes to Heaven, said
Father forgive them; for they know not what they d
And being laid on the Planck, he said, *Lord Jesus*
into thy hands I commend my spirit.

FINIS.
